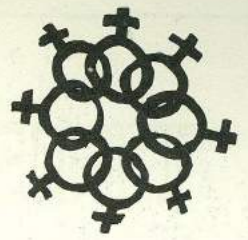
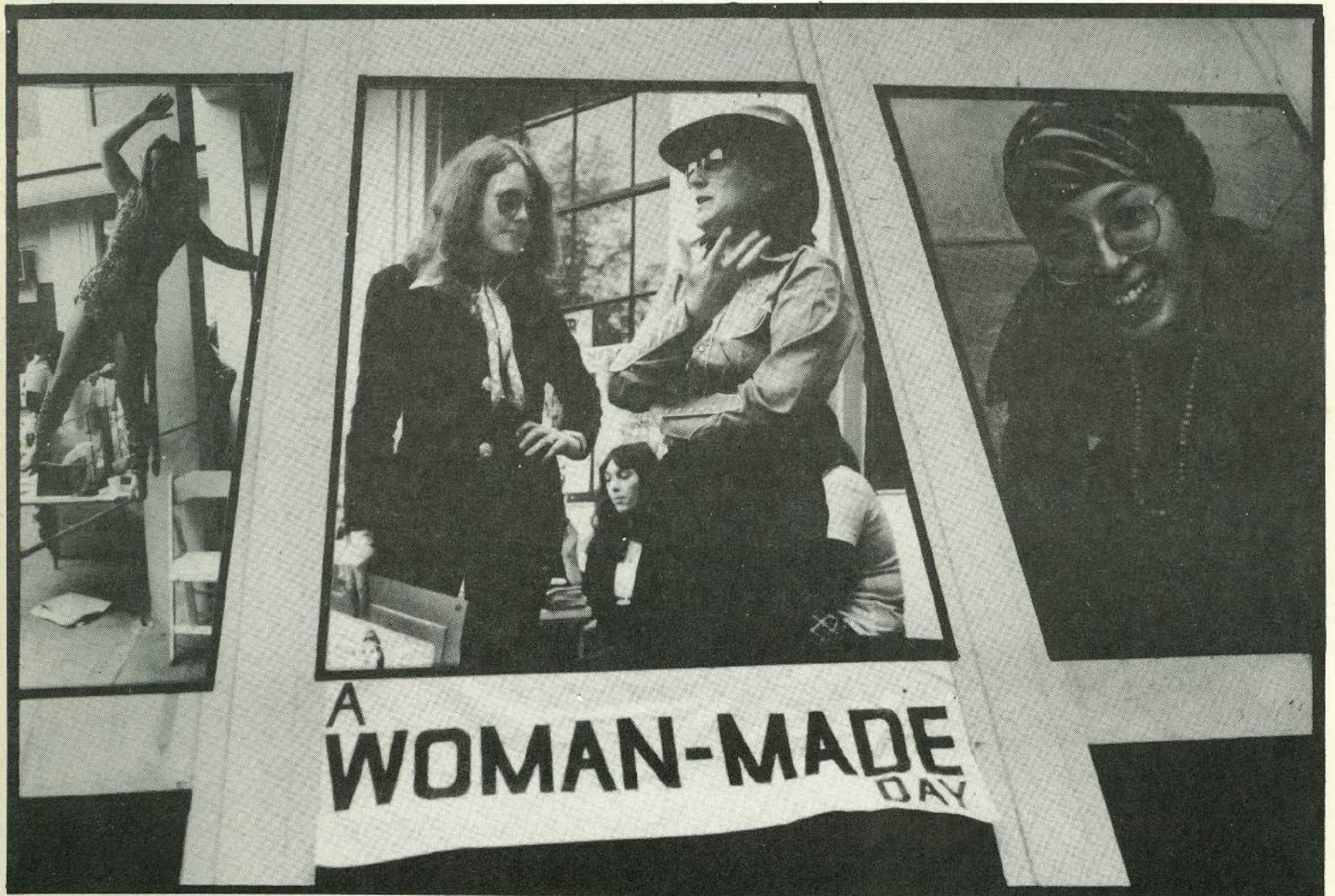


# THE TIDE



A FEMINIST LESBIAN PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY



## IN THIS ISSUE

TIDE SURVEY RESULTS

THE LESBIAN MYTH: INSIGHTS AND CONVERSATIONS

PHYLLIS CHESLER: A MADDENED WOMAN

A WOMAN-MADE DAY

GOOD TASTE PRODUCTIONS

SURVIVING GAY COUPLEDOM

**MAY 1974**

50¢ in L. A. Area  
65¢ Elsewhere



# THE TIDE

VOLUME 3, NUMBER 9

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# A WOMAN—MADE DAY



Left, SUSAN RENNIE and KIRSTEN GRIMSTAD at celebration

Photo by MARIA KARRAS

by J. Hyacinthe

The courtyard was packed with women milling around tables exchanging information, greeting new faces and old friends. Susan Rennie and Kirsten Grimstad were busy signing autographs and looking as high as they could be. Every once in awhile a gong would sound and a woman would announce the events currently going on upstairs: films, videotapes, self-defense demonstrations, self-help health examinations, art exhibits.

It was "a Woman-Made Day" in honor of Susan and Kirsten, editors of *The New Women's Survival Catalog*. Sisterhood Bookstore, in conjunction with the Women's Building, had put together a calendar of events which could easily have fit into two days. I found myself not being able to do and see it all. Kirsten and Susan told the L.A. Times that the Women's Movement is happening more in L.A. than anywhere else in the country, and the schedule that day made it easy to believe. You name it and L.A. women seem to be doing it, culturally and politically (if the two can be separated): Herstory projects,

Radical Therapy, Good Taste Productions (putting together films and events for the lesbian/feminist community), women, like Margie Adam, singing their music, *Sister* newspaper, *The Tide*, the Feminist Women's Health Organization, The Commission Against Rape, L.A. Women's Union, the now re-organizing Westside Women's Center, the Feminist Wicca, and more.

Yes, there's a lot going on in L.A., an incredible stockpile of energy. My hope for this year is that we can bring that energy together and consolidate it with better intercommunication. Hopefully the new Women's Switchboard (see Announcements) will aid in this.

A record player had been set up, and a few women were dancing. The architectural design of the building makes it a great place for dances and events such as this because there are many places for women to talk, play in the courtyard, etc.

A lot of thanks go to the women at Sisterhood Bookstore and the Women's Building for organizing such a lovely day. ▲



# GOOD TASTE PRODUCTIONS

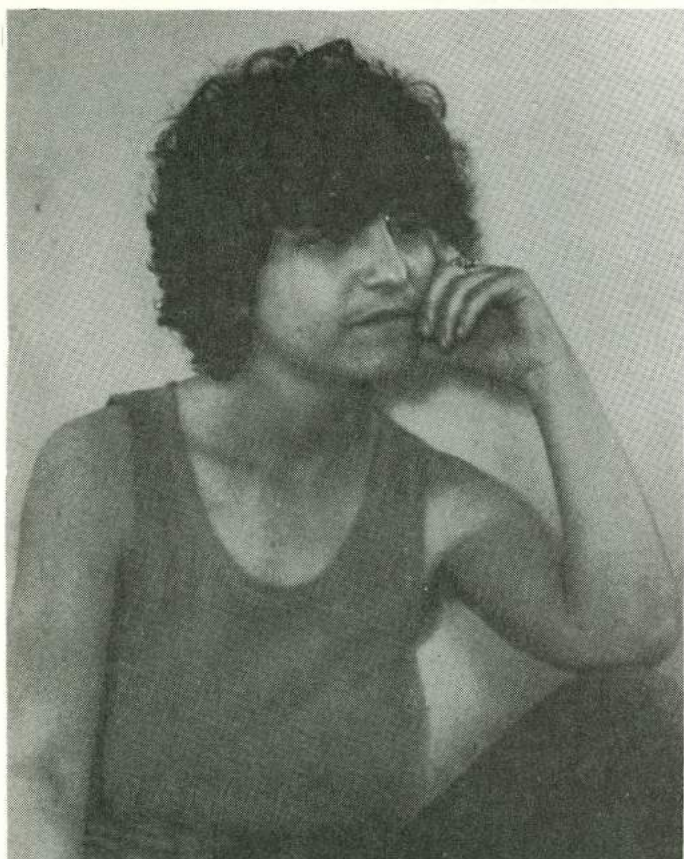


Photo by MARIA KARRAS  
EVAN PAXTON co-founder of GOOD TASTE PRODUCTIONS

## by Country

Good Taste Productions was created out of a dream — a fantasy becoming a reality with lots of sweat and hard work by Evan Paxton and Jan Oxenburg. They had an idea and put it into action.

The idea was to create an alternative institution for women who didn't want to play the Hollywood entertainment game. Good Taste Productions is attempting to become a self-sustaining financial entity ... to make social change. It will be backing female performers and their projects as well as forming a sturdy base for an alternative living situation for women in the entertainment field.

Good Taste developed from the success of the Lesbian Talent Show in L.A. The profits from the show have already created a number of productions. "Lesbian Night at the Y" was backed by Good Taste

## For Those Who Want To Play

Productions and created by 12 women who now make up the Board of Directors. The Board will act as a "think tank", creating ideas for new productions. The Co. will then supply a sturdy financial base to see its ideas through to completion.

Among Good Taste Productions' first projects are two films by Jan Oxenburg that are now in production. The first one is a feature-length documentary on the Lesbian Community in action, which highlights the personal aspects of Lesbianism. The second film is a short satirical comedy titled "A Comedy in Seven Unnatural Acts." It directs its attention to the stereotyping of Lesbians. I had the great fortune of walking into Jan's house as she was viewing some recently shot film of an act from this comedy. The clip of film I saw, although it was not yet edited, was hysterically funny. I think this promises to be a great film — RIGHT ON, JAN!

In addition to the films, Good Taste Productions is financing and producing a major concert at a cost of \$1,000. For more information, see the Announcements section in this issue.

But it doesn't end here, Sisters. Good Taste Productions has other projects on the drawing boards. One of them, which Evan is all excited about, is a Herstory Conference. Although it is still in the preliminary stages, some of the ideas for the conference include speakers on Lesbian Herstory and contemporary Lesbian problems as well as practical workshops. It is hoped that a book might result from the conference. Another idea the Co. is considering is the creation of theatre and writers' workshops. Both professionals and beginners would be working together to share their knowledge.

Admittedly, the plans are ambitious but as Evan put it "We can do anything". For anyone interested in Good Taste Productions, please contact:

Good Taste Productions  
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Venice, CA. 90291  
(213) 836-1600 ▲

Coming Soon.... **LZ** The magazine for the professional dyke!



## WE DIDN'T BELIEVE



... at Sisterhood Bookstore

Photo by MARIA KARRAS

## THE MOVEMENT WAS DEAD

by Jeanne Cordova

*Los Angeles:* On Sunday, March 25th, Los Angeles feminist's made, "A Woman Made Day" and honored two women who spent a year making *The New Women's Survival Catalog*. Arriving from a country wide publicity tour, editors Kirsten Grimstad and Susan Rennie autographed eighty copies of their book sold that afternoon as three hundred women and several dozen lesbian and feminist organizations milled around them.

Published in December of 1973, the 270 page Catalog documents thousands of feminist listings and has sold to date over 100,000 copies. Kristen Grimstad, 29, is a native of Milwaukee, Ill., and is now studying for her doctorate in German at Columbia University. South African born Susan Rennie, 35, teaches Political Science at New York State University. They are now living together in New York City.

**Q: WHY DID YOU DECIDE TO COMPILE SUCH A BOOK?**

**SUSAN:** In June of 1972 Kristen was writing a bibliography of women's projects and activities for her class in Women's Studies at Columbia University. I was proofreading for her. Her mail-out survey

included questions like, "What projects are going on in your city?" and the response was so incredible we ourselves were surprised. At that time people in New York were saying, "The Women's Movement is dead." But our data showed women were taking their new consciousnesses and trying to integrate it with other values in their lives. We heard rumors about newspapers like *Ain't I a Woman*, *The Lesbian Tide* and projects like, The Feminist Press. At the same time we were both bored with academia and the never ending hassles and lack of support from students and faculty. We knew someone was wrong about the movement's supposed "death" so we set out to convince some publishers it wasn't us.

**KIRSTEN:** We theorized there was a tremendous breakdown in communication in the Women's Movement. All over the country women were duplicating each other's efforts and repeating each other's mistakes. Actually, there never was a communications network to begin with so perhaps it's not correct to say it broke down! But we felt it was necessary to de-mystify for women how to begin and organize projects, centers and newspapers.

**SUSAN:** Initially, we wanted to compile a sort of annotated bibliography of national women's activities and profile many of them in depth. In December of 1972 we wrote the proposal for such a book and realizing that the nature of it called for advance monies for research and immediate mass distribution, we began to search for publishers. Several foundations and publishers such as Harper and Row and McGraw told us, "the market for women's books is over." Finally, a friend referred us to our publisher, Pat Soliman, vice-president of Coward and McCann. She had a different opinion.

**KIRSTEN:** Pat, however, suggested we place the emphasis on cataloging the spectrum of women's projects rather than in-depth profiles of a few. Actually we feel we came to a compromise and did both!

**Q: WILL YOU TELL US SOME OF THE FINANCIAL SPECIFICS REGARDING YOUR CONTRACT WITH COWARD & McCANN?**

**SUSAN:** We received \$18,000 (advance against royalties) to do a five month cross country research tour of 12,000 miles. Kirsten and I did much of the production, including all of the photography. Originally our plan was to take a year to complete the research, but because of its dated nature the publishers wanted it by Christmas of 1973. So we began in April and whirled ourselves through October and gave it to them on their deadline. The first

*Continued on Page 30*



# THE LESBIAN MYTH: Insights and Conversations

REVIEW: by Claire Krulikowski

*The Lesbian Myth: Insights and Conversations*  
by Bettie Wysor

Random House  
New York, N.Y.

\$8.95

This book is a wonder. Written by a woman intent on showing up the propagated "facts" regarding lesbianism (and homosexuality as a whole) to be, in effect, myths, it is a refreshing critique of studies on lesbianism. Doctoral voices are substituted and balanced in the second part with conversations with gay women.

The work is essentially divided into two parts, comprising ten chapters. In Part One ("The Scholars: Theology, Science, and Literature"), Ms. Wysor records page after page of her carefully researched and compiled facts detailing and factually dispelling several fields ripe with lesbian myths. These fields (the Bible, clinical anthropology, psychiatry, and literature) are, according to the book, the grounds of sexual bigotry.

Believing it "the most logical place to begin unravelling the maze", she covers the Bible and church quite extensively in the first few chapters. Being written as it is, however, the Bible makes little mention of lesbianism as such. It is then the condemnatory male homosexual passages she must study and critique. Those stories of lesbianism that are presented (no matter how well cloaked), the author spends as much space on as possible with the scanty information provided. Having to cover male homosexuality so extensively (scientific data also O.D.'s with it) in a book on lesbianism presents no real conflict for her, though it may concern some readers.

One must consider her purpose in writing the book. Those ideas which have originally and continually propagated irrational bigotry towards gay people must be met and expelled on their own grounds. The relative absence of lesbian references from the Bible and scientific studies has not left the lesbian free of that bigotry.

Chapters four and five, the scientific/psychiatric chapters, are heavy conglomerations of data studies

and learned refutations. Ms. Wysor's ever critical eye points out the faulty and incomplete methods and assumptive reasoning, particularly in regards to lesbianism, which has resulted in deficient and dirgical findings. Various cultures are capsulized to show that the "naturalness" and exclusivity of heterosexuality is refutable. Dr. Margaret Mead's views on western culture range from intriguing to offensive.

Literature has always been a bane to lesbians who don't realize, as Lavender Jane sings, "the woman in your life is you". In addition to outlining story lines of many books containing themes on lesbianism, Ms. Wysor goes a step further by exploring reasons for the depressing sameness of the characters and stories. The literary field is "a lesbian snakepit". We discover that various nations have different "types" presented, particular to their culture — from the woman transvestites exemplified in early British works to the French courtesan/actress/lesbian. Male preoccupation with this theme receives her attention (there is no way you can avoid noticing the male domination in the field).

Uncut tape transcripts of group discussions she's held with gay women makes up Part Two of the book. It is refreshing to the reader, personalizing the research. Her aim in including these chapters (each centering around a specific topic; Lesbian Life Style, Lesbian Mothers, Gay Activists, and Lesbian Sexuality), was "to get to know the real people . . . and give insight into what clinicians cannot explain to us . . . in their studies and theories." Obviously, it is straights and non-political lesbians this book aims and needs to reach. This observation I humorously arrived at while reading through these transcripts. Areas Ms. Wysor spent months to research and arrive at, the lesbians were voicing and defending loudly on their own. Too bad the professional examiners went for so long before seeking their answers at the source.

Striking differences were apparent between the consciousness of the professional women who composed the "Lesbian Life Style" group and the three other groups. While the first group was limited to a higher income and educational bracket, the others covered a broader range. The professional/non-movement women seem forever bogged down in assuring the author they are not manhaters, arguments over etiquette, etc. I must admit, after five attempts, I still haven't managed to finish that chapter.



There is every danger that upon your initial attempt to read this book, you will despair of ever finishing it with any sense of comprehension. Despite years of Catechism classes, for example (will all good Catholics please rise), I found my mind boggled by her comprehensive Biblical studies. The amount of quotes from theologians and scholars she piles on to strengthen her position, can at times prove repetitious or tiring. This is the only major fault I found with the book. This being the first such well compiled study defending lesbians, I was able to shrug it off in the end. Why not send all your witnesses into a precedent setting trial?

Throughout the book Ms. Wysor blasts the institutions for the harm their outmoded mores and groundless prejudices have done to both homosexuals

and heterosexuals. Her praise is heaped upon those individuals working within the institutions who are "helping to modify . . . attitudes [on homosexuality] and make possible a healthier more constructive society despite possible repercussions to their vocations."

Ms. Wysor deserves much praise herself. *The Lesbian Myth* is a fine book. Reading it requires time — but in many ways it's a landmark and I wouldn't suggest anyone (even an "enlightened" lesbian) pass it by.

(Note: Many thanks to the SISTERHOODBOOKSTORE for loaning a copy of *THE LESBIAN MYTH* to *The Tide* for review purposes. Their trust and generosity spared me from collapsing into a frazzled heap. Sisters, I love you.) ▲

## SAN DIEGO SOCIALIST FEMINIST CONFERENCE

—by Nora Nugent  
San Diego Correspondent

"Everybody's talking about what IT can do and how to relate to IT and who's part of IT, but at this point nobody even knows what IT is," one woman said at the second general meeting of Socialist Feminists in San Diego. "We still have to find out what our needs are and what this organization can do for us."

After 5 months of planning, the first of two Socialist Feminist Conferences was held on March 24 in Downtown San Diego. The planning committee was a loose coalition of women, some of whom were affiliated with area colleges, community groups, the media or alternative institutions, and assorted other free-lance feminists.

The flyer they put out announcing the conference stated: "We have called this conference as a public meeting to discuss socialist feminism and the issues and concerns involved in organizing an autonomous socialist feminist union in San Diego."

### The First Conference

The previous women's conference in San Diego was more than 2 years ago. The prospect of trying once again with the added years of growth and experience was enough to entice a roomful of women to the YWCA. Of the 250-300 who were present at the conference, at least half were old familiar faces in San Diego politics.

During the conference's introductory hour, almost all the faces gathered in the hall grew grim. All the women droning on and on from the podium about socialist feminism and the purpose of the conference were obviously white, straight and middle-class. Although Third World women, Lesbians and working class women had worked at least briefly with the planning committee, none had been incorporated into the opening speeches.

When the speeches were finished and it was time for everyone to go to their respective caucuses, workshops, etc., the women refused to be led. One woman called out, "This is all bullshit . . . Everyone knows it."

An impromptu criticism/self criticism of the conference and its planners took place. Major criticisms came from Lesbians and Third World women who complained that, once again, their existence had been ignored and assumptions made as to their realities. Working class women expressed anger that their need for a caucus had been slighted and inadequate space and confusing information provided. During this period the reign of the planning committee was dissolved and the agenda reevaluated. Caucuses would meet during the rest of the day for later reunification with the larger group.

### Lesbian Caucus

Lesbians in San Diego are perhaps the strongest and most organized of the feminist groups by virtue of their exhibition of commitment to women. Many

*Continued on Page 16*



# PHYLLIS CHESLER:

## A MADDENED WOMAN

*Interview:*

*Broadcast on Station WBAI, program — LESBIAN NATION, produced and narrated by Martha Shelley. Boston, January 1974.*

**Martha Shelley:** We haven't heard from Phyllis since the 1971 publication of her *Women and Madness*. I imagine quite a bit has happened to you since then, Phyllis.

**Phyllis Chesler:** To say the least! I've learned that some of us can go up . . . to a point, and then we all get thrown out on our asses, certainly as women — DEFINITELY as feminists. The man will give us a glimpse of the splendor of Caesar's palace, and then throw us back out on the streets to be yelled at by the people who didn't even have a look at inside the palace — namely other women who think that if they play their cards right, they'll be able to get into the palace. I am feeling particularly bitter about the price of so-called success, namely in relation to my suit against my paperback publisher, Avon. I used to feel like a Jew living in Cairo. In 1970-71, I managed to write a book on how it feels to be a Jew living in Cairo, and what's happened? Nothing has changed — the war continues. Only now some other Jews dislike me because I managed to write the book!

Every year I have gotten fired from my job and I've had to battle as a teacher in the academic world. The fact that I'm ten times as good as most men, as *most women are*, and have to work with ten times the liabilities, and still do better, is why I and other women get punished. I figured, "forget about the academic world, write the truth on pieces of paper, be published and my word will be known." It doesn't happen that way. I got published, and now they've published something that I haven't written. Avon is using my name and women are reading their book, it's not the book I wrote!

**Shelley:** Do you mean the paperback Avon published of *Women and Madness* is not the version you wrote?

**Chesler:** It's not the book I wrote, and women, PLEASE DON'T BUY THIS BOOK! If you must, compare it to the hardback version or protest to Hearst, who happens to own Avon. I've always heard Avon is a cosmetic company and I'm now convinced they are because they don't know anything about publishing books.

**Shelley:** What did they do; have it re-written by George Gilder? (Gilder is the author of the highly sexist *Sexual Suicide*.)



**Chesler:** Now there's an idiot who gets on television and makes a lot more money than all the feminists combined who write about feminism or *our* version of sexual suicide.

Avon's rendition of *Women and Madness* was originally published by Doubleday, but Avon has shown great contempt for the work, for me as its' author, and for the mass reading audience. 25,000 people read the book as I wrote it, for \$9.18 (Doubleday). Now Avon expects 175,000 people to read its non-authentic version which, for instance, has omitted the pictures and the text that accompanies them. The pictures make very difficult theoretical matters more instantly comprehensible to women. But, why should poor people have pictures to look at, and why should black and Puerto Rican women see their faces pictorially in a work about feminist psychology? Why should women see pictures of women warriors, or women in a loving and lesbian artistic relation to each other in a sculpture? Why should the average reader, according to Avon, read poems as they were written? What do the masses know of poetry? Why should the mass reader



experience the subtle and growing commonality and experience among the women I interviewed — which I could only present by having the women speak simultaneously, in columns, a remnant Greek female chorus on a single page. But what do the masses need to know of subtlety or truth? For that matter, the misspelling of names, particularly of radical and feminist authors, activists, and their works — what matter? Why indeed even care that such grievous errors are printed? They will only make me, a woman and as a feminist, look stupid.

The publishers figure there are two classes of readers — those who can afford to buy the hardback version, and those who can buy the paperback. And like mass-produced, cheap automobiles or shoes, the paperback books have built-in obsolescence and are inferior in quality. I went into the New York 8th Street Bookstore and started to put up signs saying, "DON'T BUY THIS BOOK — HERE ARE THE DIFFERENCES — THIS IS WHY THE DIFFERENCE IS IMPORTANT." A young woman came in and asked if *Women and Madness* had come in yet. I said, "Yes, it's here, but don't buy it — it's trash." She turned and looked at me, "What are you — some kind of antifeminist?" I said, "No, I wrote the book, but it's not the book I wrote." She looked at me as if I were a madwoman. A friend with her whispered, "That's not her, Phyllis Chesler has long

hair." "I cut my hair," I said, "I didn't have to ask permission from the central committee somewhere to cut my hair." "But we've waited so long," they argued, "we couldn't afford it in the hardback version, and now, you bad mother, are you going to deprive us of this thing we've been waiting for?"

So women *are* buying it in paperback, and it's not exactly the equivalent of a car that's going to explode or kill you, but the principle is the same. They're buying inferior, non-authentic goods. It's a consumer issue, it's a writer and artists' issue, it's also a feminist issue. In the beginning I saw it as a classic artist issue, but the only people who came to court for me were feminists. I contacted a few of the writer's leagues and unions for support, nobody showed up. The lawyers just waited to see whether I could establish a precedent. All they did was caution me, "Don't tell the judge you're a feminist."

I have been attempting to stop Avon from distributing and selling the book, and I have gotten farther than any other author ever has. The judge ordered 50,000 copies of the paperback restrained. But Avon's lawyers are claiming no such restraining order was issued, and the judge has not handed down an injunction.

Because of the deals that Doubleday or any hardback publisher makes with a paperback publisher, they have it within their power to kill my

**DON'T MOURN...**



May 1974

**OR  
GAN  
IZE !**

Page 9



book. In fact, Doubleday's lawyers threatened me in court. They said, "If you're successful in this action, we'll just kill your book." I told them words I can't say on the air. In general, writers are so grateful for being published that even if they're misspelled, mispublished, re-edited and totally loused up, they're still grateful because most people *can't* get published — especially women, especially feminists.

**Chesler:** I did check and I had some witnesses in the publishing industry, to testify that they would not be losing money if they had done it correctly. All Avon told me was that they were going to fire the proofreader — who is no doubt a woman. Who is that supposed to help?

Never at any moment was there any personal move made towards me, like, "Listen, this was a dreadful error and we're terribly sorry, and let's see what we can work out." They don't have to bother to talk to me because they figure they just got it sewed up. Most other writers who talk to me at all say "What fantastic courage you have!" and then they disappear into the woodwork.

**Shelley:** A number of feminist writers are getting messed over that way, even by magazines that should be sympathetic. People don't have the courage to protest, they are afraid of not being published again. I'm referring to *Ms.* magazine, and I don't care what they think of me or whether they publish me again. When *Ms.* magazine bowdlerizes somebody's work, where the hell do you turn?

**Chesler:** Most magazines, including *Ms.*, choose certain reviewers beforehand to get the desired positive or negative review — I speak from personal experience. *Ms.* is no more or less objective than *Playboy* or *Esquire*. I suppose we should always blame daddy before mommy and be more compassionate and understanding of the errors that women commit, but it does hurt a great deal when you run up against the same kinds of evils from women who are supposedly fighting to change or do things differently. Yes, I do think that *Ms.* has been extremely — uh, ... say, "remiss" ... in terms of being radical and taking risks. They're pretty panicked, about lesbianism, and what they perceive as radical politics. They wanted very much to be accepted, and they do want to convert middle America. Of course, one wonders — to WHAT?

**Shelley:** If all I can expect of a feminist woman is the same treatment that I get from a man, then I have to ask, what's happening here?

**Chesler:** I don't know whether the appropriate or effective thing is to denounce or trash women, or

whether our energies are still not better spent in fighting men, and in treasuring women who don't do that to you.

**Shelley:** I don't see the point in trashing but certainly I think it's up to us to say, "Hey look, you did such and such, this I didn't like. We have to do something about this better in the future because I'm really upset."

**Chesler:** But it does fall on deaf ears. Any magazine or newspaper runs with the horses. When they want you, they'll single you out and make you an instant star and then the next day you're the wrapping for the fish that's thrown into the garbage. This is what America is about, and it's what capitalism and the 20th century is about. Poor people want into that just as much as rich people want to keep it that way. It's very hard to get off the merry-go-round.

I could not get coverage in *Ms.* magazine over this either. I find that pretty strange. I finally contacted one TV program that had been after me for a long time and said, "I really have something to say now!" So somebody came over and checked me out but said, "Well, that was all very interesting but it wouldn't interest most other people. Would you rather come on and talk about women's sexual fantasies?" I said, "NO. When I'm involved in lawsuits and hassles and losing my job and/or being at best a token feminist who dumps Caesar's palace, I don't have time for sexual fantasies." I didn't hear from them again.

*Continued on Page 27*

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# THE BERKELEY TO COLUMBUS BLUES

... OR LIVING ON NEXT TO NOTHING

by Sandra

If you've never been to Columbus, Ohio, here's a hint . . . It's the best of midAmerika, the home of the Big Ten OSU (foot)ballers and undoubtedly must exceed all other places in being a mental Povertyville, U.S.A. Imagine yourself in a science fiction time machine — whirrr, thirty years back — and you've made it . . . except that it's for real! It's not that Berkeley was ever so grand! Sisterhood, even gay sisterhood, holds no guarantees anywhere. But Einstein had the right idea about relativity.

Perhaps the most striking thing about Columbus is that it rains almost all the time. After you recover from your first cold, during which time you read the phone book out of boredom, you are not surprised to discover that Columbus was built in a swamp. If you hadn't learned that you might have thought that some farmer had been persuaded to clear space in his cornfield.

On the first clear day you go exploring, meeting people, looking around. It appears that the 1940s must have been good years here because the whole city is dated to that time, architecturally and psychologically. Most impressive is the pervasive feeling of men in control everywhere here, and in my experience any work with status or any job that pays well or any position that has power or status is a sure bet to be occupied by a man. And apparently there is little if any pressure for change. Men freely call you "girl", totally discount whatever you say, and I have never seen another woman speak up for herself in the face of such shit. Although here in central Ohio, the King - Riggs match was largely ignored, it nonetheless symbolized for Columbusites the essence of women wanting liberation. A sad state of affairs indeed.

If you are near campus and would like to stop in a bookstore for something encouraging to read — something written by women about women, an underground paper, or the like — you either have to find where it's hidden (if you're lucky) or forget it (more likely). On the other hand books like those by Caprio are all right up front. Or if you'd like to buy something like a belt or a leather jacket, something far out, there are no street artists or craftspersons. Capitalism thrives here, and it is no accident that sameness is the rule.

There is a gay community here. Sometime in the past the women (all four of them) got tired of being



LNS

put down by the men and broke away from GAA to do their own thing. Gay Women Sapphonicized, the resultant group, is an oasis in this straight, male desert. Here week after week you can meet women who are just peeping out of the closet. The alienating scene at the only local women's bar, however, is still far more popular. Whichever might attract you, you are engaged in conversations full of giggles and uneasiness. The women appear intimidated not only by the reality of what it is like to be female here but moreover reflect an incredible fear in being gay. If you were into psychology, you might call what happens "gallows transactions." There is one self-effacing comment after another about dykes and queers. If you weren't feeling down anyway, just being here, then this could help it along.

Someone mentions, in a group meeting, that they'd like to have a women's dance, a first, but that they've been turned down by every place they've contacted. No one mentioned a gay women's dance so that just the idea of women dancing without men got the turn-downs. Someone else would like to put up some posters on campus to announce the group, but everyone declines to be seen putting them up. No one is surprised or angered; everyone is too scared.

I thought there was some hope for Columbus when I noticed some classes being offered on and off campus on Human Sexuality. The Catch 22 was there, however. The courses are for couples only. I also felt encouraged when I heard people talking about California, but alas it was only to point out for the endless time how bad Columbus is.

I'd like for it to be different. What is nowhere to be found is women giving each other support, giving each other recognition for being right on. Reality is a bummer here and at the same time women are strong and can have so much strength individually and together. And here, where there is so little else that feels good, it would feel great! ▲



There is a persistent myth among both heterosexuals and homosexuals that long-term relationships are a trait of heterosexuality, whereas social interrelations among homosexuals comprise brief and frequent encounters in dark bars, tea rooms and bushes in the local park. This so-called "promiscuous" homosexual is the one put forth to the public in novels and movies with rare exceptional "stable" couples shown in movies, such as in *That Certain Summer*. Undoubtedly, the promiscuous homosexual *does* exist in visible numbers, just as the stereotypical fag hairdresser or designer is a reality.

However, there are no reliable statistics to show what percentage of gay people do *not* fit this stereotype. Although my contacts are large and international in scope because I do a great amount of traveling and speaking on behalf of gay liberation, even I am relying here on my own sampling — which is naturally biased because one would assume that I associate with those who have something in common with me.

## Surviving Gay Coupledness

By Karla Jay

Despite the unscientific base of my sample, my conclusion is this: the proportion of gay couples is probably almost as large as the percentage of heterosexual couples and the spectrum of types of relationships is at least as large — that is, gay people range from couples who are completely monogamous to swingers and spouse swappers, and gay "singles" range from asexual (but gay-identified) or "one-at-a-time" individuals to numbers counters who notch their bedposts.

Legally, of course, all gay people are considered "single" — that is, one can't file a joint income tax form with one's lover and one can't pass on any benefits or rate reductions such as social security or health insurance to a gay spouse, so I'd like to make it clear that I use the words "single" and "couple" only in a social context. I'm sure, however, that no one will argue this point, nor will many people of any sexual orientation deny the wide range of gay sexuality. However, probably many gay liberationists as well as heterosexuals will want to deny for different reasons that a relatively large proportion of gay couples exists.

Naturally heterosexuals have a vested interest in seeing us as the "Other," as Simone de Beauvoir might put it — that is, the more unlike them we are



from EVERYWOMAN, July 1971

the more they will be able to point us out and hopefully keep us at a safe distance, for if they can't do that, how will they distinguish us from them? And if we are just like them, a further step might make us them — or worse yet, them us. For homosexuality — unlike Blackness or womanhood — is "contagious" — a white man won't wake up Black or a woman, but he might become "queer" just as millions in this country are gay without any adequate medical, psychological or sociological explanation. We are inexplicable and ergo, no one has a clue to immunity! We are greatly to be feared. It is thus no mistake that the phrase "Pinko, commie, queer" emerged. If we deny the majority's vested sexual interests, we must be "commies" — against the family, God and Country, haters of Mom and apple pie and fancy-free, foot-loose hedonists.

It's all a neat package. Again, some of us fit this description, others don't. Many gay people, including myself, *do* oppose the nuclear family and with good reason, for it is this neat foursome (Ozzie, Harriet and 2 kids) which was always held before us and which was a prime instrument of an oppressive atmosphere which conspired but failed to make us "straight."

Some of the radicals go even a step further: They automatically eschew any traditional heterosexual



value just as heterosexuals condemned in a wholesale fashion the lives and loves of gay people. To this way of thinking, since heterosexuals have traditionally lived in couples, such a lifestyle must be pronounced "perverse" and one is told to live in threesomes, foursomes, collectives and alone — in short, everything but . . .

Of course, monogamy — the preached but rarely practiced virtue of the heterosexual — has got to go too. In addition to being a trait of those other people, monogamy is flagrant capitalism. The argument, if I can put it succinctly, is that having a "mate" is part of the whole hangup of having property. Marriage and its ilk are even traced back to when the nomads became cultivators and thus the first capitalists.

This argument is also supported along anthropological and biological lines, just as homosexuals have argued (and rightly so) that homosexuality is frequent and "natural" in many animals (such as monkeys) and should therefore not be considered unnatural in humans. This reasoning also rightly points to human cultures in which homosexuality was (ancient Greece) or is almost institutionalized.

When applied to monogamy, the homosexual theorists point to all those animals out there hoofing it with more than one — dogs, elephants, and so on. The trouble with this type of argument is that it can tend to neglect those animals which are monogamous, such as the wolf, and many species of birds. In fact, much like the Bible, the animal kingdom can be looked at to support any type of lifestyle: should we applaud the wild stallion with his herd of mares because it supports harems?

Worse yet, such dogmatic attitudes against monogamy and coupledness along with downright condemnations of other heterosexual values such as a straight male God the father drive people from our midst. Like the preachers who promised Heaven if only we would give up sex, liquor and all worldly gain, we promise people the abstract pleasures of liberation, and self-love but often demand that they first give up monogamy and coupledness in general, and that male chauvinist God and role-playing among other things. In short, we attempt point-blank to pull their entire value system from under their feet, and the result is that those who don't cherish anomie or who lack the proper spirit of adventure/liberation dash right back into the closet and bolt the door.

Of course, one can point to our gay churches and synagogues replete with marriage ceremonies and say that only "those radicals" are seeking another way of life, but that would deny the reality of the threat of

gay liberation to the nuclear family, its traditional role-playing and even to the nature of God him/herself. This emphasis also neglects the very real waves the radical is making, if only because those homosexuals who look and act just like the heterosexual have been so co-opted into the system that they are practically invisible. Ask any newsperson! Only the ugly, or different stories make the paper — if 210,000,000 do it daily, that ain't news.

It is ironic, I suppose, that I do not deny the validity of most of the "radical" concepts I have just described whereas I do object to the usual belligerence and absolute dogmatism of the arguments. Having been told all my pre-liberated life by straights how to catch a man, I resent being told by gays how to order my current sex life.



from AMAZON QUARTERLY, V.1 No. 4, V.2 No. 1

Furthermore, we who have been regimented all our lives into one neat box should allow for variety in others. Can't there be both monogamous and polygamous creatures among us as well as in nature?

Of course, we should encourage people to experiment with other ways of life, but let's have an end to this fascistic way of shoving our points of view down the throats of fellow homosexuals. And if we "radicals" have come to the conclusion that monogamy and/or role playing is "wrong," we have reached that point only after months or perhaps years of raising our own consciousness on a personal/political level. Why do we expect others to grasp in a day what it took us so much blood, sweat and years to understand? And how can we be so absolutely sure that our way is the "correct" way? We must finally realize that consciousness can be passed on to others only in a general sense (such as the



fact that homosexuals are oppressed) but deep individual change comes slowly — especially change in one's whole way of relating sexually — and we must allow others the same time, mistakes, and plateaus of consciousness we ourselves had. If we insist on being dogmatic, we should aim our fierceness at dogmatism.

In addition to the heavy rhetoric driving people away, there is an underlying ambiguity. A few of the people who have the heaviest anti-couple rap have come up to me privately and have informed me that they envy my long-standing relationship with my lover but fear that such a destiny is not to be their lot for a wide variety of reasons — usually based on the failures of their past attempts.

Even more confusing is when some of the people who swear by anti-couple lifestyles come to me for advice on how to keep together in or form new relationships, which they supposedly reject politically and personally. Why do they want me to help them when they continually scorn the nature of my relationship or put me down indirectly — when they speak abstractly of "those couples," I'm part of one too!

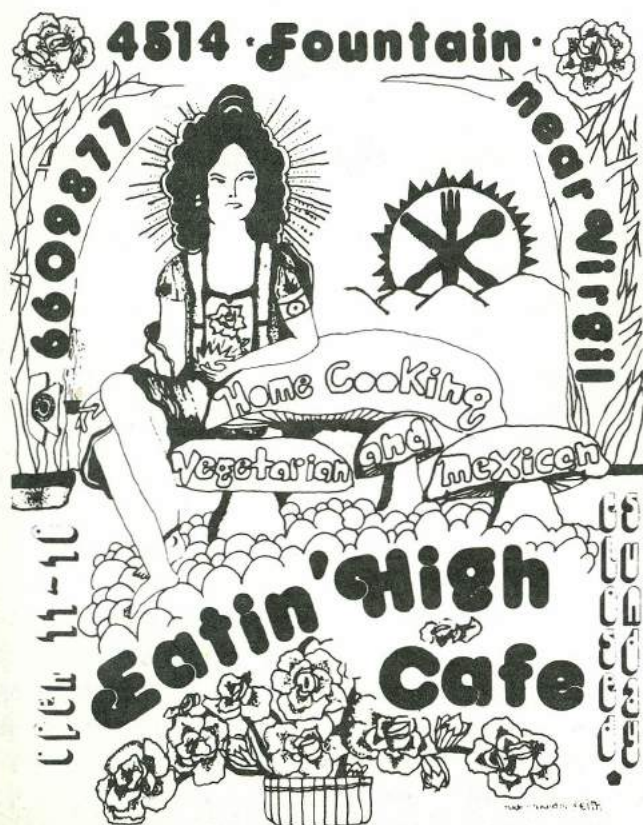
I suppose, however, that the ambiguity is preferable to some of the wounding put-downs. One concrete example of this is when I protested the proposed picketing of a movie on the grounds that my lover and I felt it had more merit than fault. In

the heat of the discussion, all of another woman's latent hostility towards my relationship emerged. She announced that our opinion only counted as "one opinion" since we "always think alike." I'm sure that if she really knew us, she would have heard of the heated "discussions" we have continually over movies, books, and politics (to name a few areas in which we sometimes disagree), and that idea would have been quelled in a hurry! Perhaps she was implying that we are together because we like to see all our thoughts mirrored or that we naturally have the same thoughts like Astral twins. Sure, people must have something in common to relate, but a continuous echo would be dull and nauseating — for us at least.

More insulting was the trip she was laying on us — a trip laid on heterosexual couples too, I'm sure, especially before the advent of Women's Liberation; that is, whatever hubby likes, wife will like too. When the wife of this model heterosexual couple finally spoke up, and loudly too, men finally realized that she has her own mind, no matter how close her relationship to her mate. If we haven't learned this lesson from Women's Liberation, what have we learned? Finally, this opinion expresses a great fear of the couple: that is, in a society of supposed singles, the couples have two voices and could form in theory a political block in decision making. Again, this type of thinking about couples does not give us the credit of having individual ideas.

Furthermore, they insist that as a couple we are unrepresentative of lesbians without realizing that lesbianism today is predominantly represented by couples, such as Phyllis Lyon and Del Martin, Sidney Abbott and Barbara Love, and they lay on us such a set of "couple" stereotypes that I sometimes feel that we should do an "Amos-and-Andy Show." They insist that we are monogamous, which we are not. They act as if we are physically tied as if by an umbilical cord and show great surprise if I mention I have some friends who are not also friends with my lover, or if either of us shows up alone, they suppose the other has malaria. They must think all our mail comes addressed to Ms. and Ms.

Since we are backward enough to be in a couple, they also assume we are into role-playing, and they proceed with great authority to tell us who is who in case we've forgotten. They forget, I suppose, that a lot of role-playing was and is enacted in the singles set as well as among couples. In any case, since I am a writer, they assume me to be the butch and think my lover sits home knitting. They cannot or will not see





that we merely have different talents — I am verbal and my lover visually artistic — and some are shocked when they discover that two of my hobbies are cooking and gardening, and hers is ham radios (a supposedly "masculine" hobby). We *do* play roles — but only *survival* roles and who does what best does it.



from THE SECOND WAVE, V.2 No. 1 Photo by MARTHA CONNORS

If other couples are treated as rudely, it's no wonder couples are not seen nor heard as often as they should be. However, I don't want to leave the impression that the only flack couples get is from the uncoupled. Unfortunately, couples also oppress us. As soon as a relationship is on thin ice, the couple runs over to us for help. We have been together longer than they, so we must have the magic formula. They naively ask us what we do about various matters, as if our solution will automatically apply to them. Since they see us as stable, they lean on us — and lean and lean. To a rocky couple and some singles too, our stability makes us parent figures so they feel safe to come to us to have their nervous breakdowns. You may think it's flattering for people to have so much faith in you, but after the tenth nervous breakdown each month, we disconnect the door bell. I know of another "stable" couple who got so many advice-seekers they had to set up a special crisis room with a ten-day limit to make room for the next impending crisis. Of course, we care about our sisters and brothers, but we have only so much energy and would rather spend what we have on those we feel close to.

Individuals are also oppressive sometimes with thoughtless remarks they think are compliments. For

example, lots of couples and singles think they are flattering us when they tell us how pleased they are that we have managed to stay together so long — as if our function is to be their North Star in an everchanging world. It's hard enough to have a relationship without all these people following us around with egg timers wondering if and when we will make the *Guinness Book of Records*. For us, our relationship is a matter of quality not quantity and we stay together because we love one another. Pleasing others is extremely incidental.

Needless to say, but necessary to repeat, all types of gay people have something to contribute to the Movement. If love and constructive thinking (i.e., show people alternatives, but leave the choice to them) operate, with any bitterness going to our true oppressors, then couples will feel free to come out more openly among Movement people, for certainly the cause is the same one. Of course I don't speak for *all* couples, but I have a feeling that all we really want is to be treated like normal *individuals*, (just as "singles" are treated) with a basic recognition of our lifestyle as a couple and a recognition of the unique types of suffering couples undergo in a single's world.

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by Karla Jay

(This article will appear in *AFTER YOU'RE OUT*, a new anthology edited by Karla Jay and Allen Young, to be published by Links Books in 1975.) ▲

## SPECIAL EVENT

ALL WOMEN'S DANCE

Saturday MAY 18, 1974

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8pm - 1pm

\$1.25 at the door

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members of the community also know each other from other functions. Various schisms, however, had prevented even them from organizing solidly.

At the conference itself, approximately 75 women attended the Lesbian Caucus. Discussions revolved around defining socialist feminism in terms of responses to a paper that the planning committee had distributed. The major statement made by the Lesbian Caucus at the first conference was that the Lesbian Caucus must be seen as a multiple caucus — that is, composed of lesbians, some of whom are also Third World, working class, mothers, etc. "Heterosexual bias is not necessarily our only oppression" these women said. For that reason, the Lesbian Caucus also voiced its support for the Third World and Working Class Caucuses. Since the discussions needed to be better developed, the women decided to hold other meetings throughout April. Tentative plans are to continue meeting and developing a basic analysis before creating action-oriented plans.

#### **Third World and Working Class Women**

Formation of the third world caucus was stymied for awhile, several women being confused about its definition. Eventually some seventy-five to one hundred joined it. After the first caucus session was completed about half walked out. Later, when everyone had returned to the main conference body, representatives from each of the caucuses and discussion groups summarized what had been discussed in their groups. Women from the Third World Caucus reiterated their charges of racism concerning the morning's presentations and voiced strong support for the Working Class Caucus and the Lesbian Caucus. Despite additional meetings, both the Third World, and Lesbian caucuses have refrained as yet from defining their commitment to the larger Socialist Feminist group.

Inability to determine their class status has clouded the issue for some and delayed working class women from finding each other. Several working class women, however, have voiced their intentions to meet with each other and without disruption from women who have access to middle-class privileges. A middle class discussion group which supports working class women is also being developed.

#### **The Second Conference**

At the first conference, a second general meeting for Socialist Feminists was scheduled for April 5. Held at Liberation House near San Diego State College, about 100 women participated.

This second conference had been planned by a committee composed of representatives from each of the caucuses and discussion groups. The major purpose of the second conference seemed to be communications between caucuses, and the assessment of individual and group commitments. Lists of questions and positions on race, class, and heterosexual biases were circulated by both the Lesbian and Third World caucuses. Even though the smaller number of women present allowed for a more viable dynamic, the necessary discussions proved limited in a group that size.

\* \* \* \* \*

San Diego feminist politics have a history of scorching factionalism. The differences have been attributed to geographical distances, dogmatism vs. reformism, personality clashes, lesbian paranoia, lack of lesbian paranoia and polar opposite sun signs. For socialist feminists the major factor has been the absence of a wide-based city organization within which political differences could be aired and goals more acutely defined so that avenues for action could be created.

Many women have said that the first conference was a rehash of feminist politics from 1970. If that's true then the second conference was 1972 Revisited. But it is necessary for women of San Diego to move cautiously in creating a Socialist Feminist Women's Union in the city. The mistake of feminist politics in the past has been to make too many assumptions and skip too many steps in organizing "women" — white, straight, childless, middle-class women.

So although an organization of Socialist Feminist women in San Diego has not been created overnight, women are beginning to meet and discuss the broader issues to create a base for an organization.

*(NOTE: A lesbian-feminist video team, Maidenhead Express Productions, taped the first Socialist Feminist Conference. They are currently preparing a one hour video-tape version of the day's events to be loaned for educational purposes to women in other cities. For more information, write: c/o N. Nugent, 1630 Tenth St., San Diego, CA. 92103.)*

Coming Soon....

**LZ**

The magazine for the professional dyke!



## Special Announcements

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Astrology, Tarot, Palmistry, food, drink, live music, dance/theatre, lectures, demonstrations, Energy transfusions, sharing and blessings.

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May 11 and 12

AT

Los Angeles City College  
855 No. Vermont Ave.  
Los Angeles, CA. 90029  
for more info, call 664-5574

• • •

### DIAL A DYKE . . . or a sister!

The Women's Switchboard, developing out of the Westside Women's Center, opened in the Women's Building in early April. Representatives from several feminist groups have worked together to make this a reality. From noon to 6 p.m., Wednesday through Saturday, there is a feminist ready to answer your calls at (213) 388-3491.

She will be able to tell you where to phone for help or services, or what organization to contact if you want to get involved. There is a calender of women's events there also, so you can find out what's happening.

Use it and support it.

LOS ANGELES, CA.

### A day at the Women's Building

Rita Mae Brown will be in L.A. on Saturday, May 18, for an autograph party at Sisterhood Book Store in the Women's Building, 743 S. Grandview from 2 until 5 p.m. There will be a poetry reading by Rita at 3 p.m. At 7 p.m., pianist Margie Adam will sing and play her own compositions. Following the concert, there will be a Women's Dance sponsored by GCSC. The admission for the concert is \$2.00.

Contact Sisterhood Bookstore: 473-9090.

• • •

### An All Woman's Concert

Good Taste Productions (see article) is sponsoring a concert on June 28 and 29 at the Santa Monica Bay Woman's Club, 1210 4th St., Santa Monica, Calif. The concert will begin at 8 p.m. and will include three singular performances by Composer, Margie Adam; Poet, Judy Grahn; and Dancer, Suzie Gluck. Admission \$2.50.

Contact Good Taste Productions (213) 836-1600.

## Sister To Sister

*We're expanding our SISTER TO SISTER column and hope it will help as a community service for women who need a place to get an idea going, offer a service or want contact with other sisters. It's flexible and we offer four lines (25 to 30 words) for \$2.00. No photos or physical description will be printed. A mailing address must be given — no phone numbers, please.*



Latin gay, 22, wishes correspondence with girls of any age in English or Spanish.

Marie Lepol, c/o Ms. Crespo, 1911 West 2nd St., No. 18, Los Angeles, CA. 90057.



WANTED, gay women to start a communal lifestyle in the lower Catskill Mts., in New York State. Goals will include gardening, doing our own music, and spreading our energies to other women. Anyone interested please contact: Celeste Mazzulli, 109 E. Main St., Middletown, New York 10940 as soon as possible.



## THE COVER OF THE LESBIAN TIDE



We're the lesbo band, we've got golden hands,  
And we're loved everywhere we go.  
We sing about sisterhood, love, and truth  
For ten thousand dollars a show.  
We don't need the pill to get our kind of thrill,  
Or the thrill we've never tried,  
Like the thrill that'll getcha if ya getcha pitcha  
on the cover of the Lesbian Tide.

### Chorus:

Lesbian Tide (Wanna see my face on the cover)  
Tide (Wanna send five copies to my mother)  
Tide (Wanna see my smile outside)  
On the cover of the Lesbian Tide.

For a real clean trip, try my purple ship,  
My car's wall-to-wall inside  
With all the other neat-o covers  
That have floated in on the Tide.  
The whole thing's aim is to burn our brains,  
But our brains won't really get fried  
Like the frizz that'll getcha if ya getcha pitcha  
On the cover of the Lesbian Tide.

### SINGING SISTERS WANTED!

Winners of our cover dyke contest, "Get Your Picture on the Cover of the Lesbian Tide" (a parody take-off on the popular rock song, "Get Your Picture on the Cover of the Rolling Stone") will be seen on the cover of our August, 3-year anniversary issue. June 15 is the deadline for song entries.

All sisters who play the singing dyke contest will be contacted for pics (of whatever side of yourself — front, back, in or out — you feel like showing) and bio info in the next couple of months. If you've submitted a song to the game and don't hear from us by June 1 — we've lost your address. WRITE!

\*\*\*\*\*

This sister's song is the 5th woman-loving entry. Keep them coming. Our movement really needs new songs, chants, satires, games, poems and plays to celebrate Lesbians learning and coming together.

KEEP ON SINGING', SISTERS!



We're a little deranged and folks know we're strange,  
But they love us anyway.  
They come from miles and miles around  
Just to hear us play.  
We've got better friends than money can buy  
And we never get left outside  
So we'll really bitch if ya dump this pitch  
For the cover of the Lesbian Tide.

Ada Borges

c/o People's Coalition for Gay Rights  
Box U-6573, FSU  
Tallahassee, FL. 32306

## sisterhood bookstore



lesbian, feminist, and  
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### TWO LOCATIONS

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743 S. Grandview  
Los Angeles, Ca. 90057

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# POEMS

## AT LAST

*It's good to be a very young woman;  
To read books about horses  
And stare for hours at the stars,  
Begging them for spring;  
To feel warm blood bubble out of you every month;  
To begin to hate your family;  
To finally refuse to tell your secrets;  
To keep a notebook of your poems;  
To be proud of every breeze  
That melts the dirty, crunchy snow  
Into low hills with muddy valleys.*

*It feels good to stretch every morning  
And grab the head of your bed  
And wiggle your toes off the edge —  
A person at last, after all those years  
Of avoiding pain  
And believing sweetly in God  
And waiting for Christmas  
And knowing you do not know how to think.*

*You gallop over the dry, yellow grass,  
Slipping in the mud and waving your bare arms,  
Whinnying like a stallion,  
Dreaming wild stallion dreams.  
Your face and body soak up the cold wind  
That smells of the sticks and stems  
It has uncovered.  
The watery sun tickles your eyelids and arms.*

*You walk out into the rippling alfalfa  
And lay down and slip your hand between your legs,  
Just to see if you dare do that in the sun.  
Nothing happens except you have a terrific orgasm  
And you weren't even thinking of anybody,  
Just touching yourself.*

*After waiting so long to be a young woman  
(Your lover has returned,  
Your lover will return)  
It is good.*

*by Pat Hardman*

## VICKY

*Bales of hair  
caress my face  
as your tongue  
wets my tongue  
and our bodies interlace*

*Knotted by the strands  
flowing around us . . .*

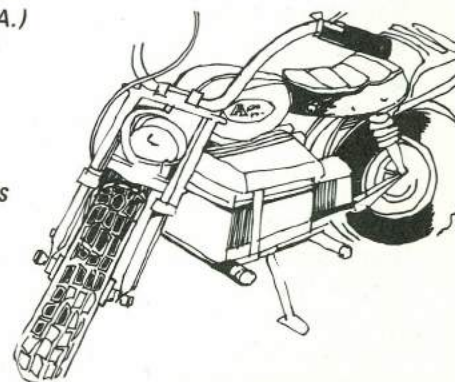
*by Claire Krulikowski*

## COUP

*(delivered in Toni's Place,  
a Chick's gay bar in L.A.)*

*It bugg'd him  
I mean  
it really got to him  
— that in ten years  
she had made it  
with more women  
than he  
had  
met.*

*by Alison Tate*



## MUSE

*I strain a poem.  
It's meant for her,  
But it invariably  
Ends up being  
about you.  
"A poet can only write  
About that which she knows".  
— And, it seems,  
I only know  
A dictionary of Metaphors  
about you.  
The words that describe you  
are my lovers.  
They visit me nightly.  
And every morning,  
I sneak them out  
Under the guise  
Of other,  
More pretentious,  
Desires.*

*by Aleida Rodriguez*



# LETTERS TO THE TIDE

Dear Tide Collective:

I for one, am really disappointed in your last issue. Never thought you would indulge in "Lesbian Baiting" but it certainly does seem to be what you're into.

First we have the word (Lesbian) taken OFF the cover, which makes me wonder if we are not the Lesbian Tide, are we MS.? are we the Ladies Home Journal maybe?? . . . You say that women wouldn't buy a copy of the magazine on a newsstand because of worrying about what the cashier might think (sic). The REAL problem you're facing is that male (pig) business doesn't want to buy and sell the magazine — but need I remind you of all the PORNO books and magazines featuring women and lesbians that those same pig businesses sell and make a lot of money off of. So do something about this sisters, and don't tell me the problem is that the word Lesbian is on there!!

You talk about 'helping' new and reactionary women come out. That might be a good thing to do; I don't know, nobody helped me. I came out 2 years before 'the movement' hit Atlanta and I've managed all right.

If you do this, I think a Question and Answer column might be a good way to do it.

Please no more (sic) articles like that one on Lesbian Debutants.

Goddess power

Patsy

Atlanta, Georgia

• • •

Dear Sisters,

The combination of your new name change and the cover slogan "The Tide has Something for Everybody" bothers me.

Are your expectations to become a broad-based feminist publication and if so, who will write for us, the lesbian-feminist community? "Everybody" already has Ms. magazine.

I'm hoping that you will give your new name and policy a few months trial-run and see if in fact sales do soar from those sisters to whom the word lesbian is still frightening. My hunch is not much change will happen. If that's right, I'm looking forward to the return of the *Lesbian Tide* which doesn't have "something for everybody" but helps me feel in touch with my community.

Gahan Kelley

Los Angeles, California

To all my TIDE sisters,

I would certainly like to think THE TIDE is going to be the same no matter what you call it (a Tide by any other name . . .), but there is unfortunately a lot in names. For instance, it's different if I call myself a homophile, a homosexual, a lesbian, a dyke separatist. By these labels I'm saying something about myself and what I represent. THE TIDE is one of the leaders of the movement and if we don't want our "lesbian" to show, what can we expect from others less out?

Coming out has traditionally been something done by example. When we first had the old GLF (Gay Liberation Front) in New York, people watched us to see whether we would live long enough before deciding whether it was sage for them to come out. When we had our first lesbian dance in this country (in New York) a lot of women didn't show up because they were afraid the mafia would wipe us out. When we showed up the next week they said, "Wow, nothing happened to them!" The next dance was really crowded.

I would like to think the name change means no difference in contents, but is it mere coincidence that in your first plain THE TIDE (March issue), you have an article by a man? I have never seen an article in THE LESBIAN TIDE written by a man. Is this a new change in policy, or am I missing something in the past issues I've read?

I feel that THE TIDE/THE LESBIAN TIDE appeals to all lesbians and serves our community as no other paper does. Which is another reason I deplore dropping LESBIAN from the cover. THE LESBIAN TIDE stood out in bookstores because of that label, and now perhaps we will be lost in all the other zillion magazines. What kind of tide? "Tide" by itself says nothing to the public.

Karla Jay

New York Correspondent

• • •

Dear Tide Sisters:

I was disappointed by the cover change from 'Lesbian Tide' to 'Tide'. I understand your desire to make it easier for hesitant women to have access to your fine magazine — but I liked to think of the Lesbian Tide inducing some women to make their first public lesbian act (or perhaps their first lesbian act ever!) — by purchasing the magazine!

Whatever you call it, it's a fine magazine. All my best wishes to you —

Liz Blaesing



Dear Sisters of the Tide —

It's funny — just now Jinx took a look at the March issue and said "oh good!" when she saw the name change. Which proves that, as usual, Jinx and I don't agree on ANYthing! Because I found it NOT so good! Which also proves that you probably did the right thing, even though I regret the change, because Jinx comes from the "hinterlands" where most of our sisters live, and I come from the Metropolitan area, where few of us live — percentage-wise.

My PERSONAL feeling is one of loss — because to me the word "Lesbian" is one of the most beautiful in the world. But then we have the problem about: if The Tide will go under with the word Lesbian, and not without it, should we eliminate it? and your answer was "yes", and it's a valid answer. Is it going back into the closet? Not entirely. It IS a step backwards in a way. But then, maybe all it proves is that we haven't come as far as we would like to think we have. While I will miss the word Lesbian, I would miss The Tide far more. And, as far as sisters in the closet are concerned, I think it is more important for them to READ the Tide without the word Lesbian, than NOT to read it WITH the word on it. It would be BEST for them to read it WITH the word, but then, all life is one big compromise, and I really feel — my personal gut-level feelings aside — that you have made the right decision. I am glad that I was not a member of the collective when you made the decision, because I would have opposed it. But now that you have made it, I feel it was the right one.

If none of this makes sense, please excuse me. It makes sense to me.

Keep up the great job you are doing, and hopefully one day in the not too distant future we can replace the word *Lesbian* without having to fear both the loss of readership AND advertisers, and then we will know that we have won the battle.

In Lesbian love,  
Julie Lee  
New Jersey

• • •

Dear Collective:

Am enclosing my response to the TIDE survey that I discovered upon purchasing a copy of LESBIAN TIDE here at the Center. The biggest problem with the Tide here is running out. Anyway I felt like expanding on my views of the magazine a bit. Of course these are not the official opinions of anyone at the Gay Center, etc., and other bureaucratic bullshit.

Anyway my opinion of the Tide changes from month to month as I respond differently to each issue. For instance I liked the January issue better than the December one. Just felt it was more together I guess. That is I am certain the sort of comment that produces mad chuckles in staff groups who know what chaos really went on.

I get the feeling that there has been some considerable Trotskyist influence in the Tide. My Maoist distrust of Trots brought that thought about. I noticed an article on WONAAC, which was an awfully Trot dominated group. Anyhow I didn't write to argue Trotskyism.

Had to disagree with Jeanne Cordova's review of Rita Mae Brown's *Rubyfruit Jungle*. I thought that it was just plain bad, I couldn't believe either the politics or the characters. How can I believe that Molly Bolt called the dean of women a "closet queen" but doesn't know about butch/femme designations? Can everywoman really become a movie-maker deluxe? Everydyke doesn't get her college scholarship. I had to laugh at most of the dialogue. Will admit that I enjoyed the first five chapters, Downhill from there.

My work with the Gay Center here is as the Co-Director of Military Counseling. I am interested in getting out info to the folks in the military about their rights and how to fight back against witchhunts and investigations.

My best to all at the collective.  
Yours in Solidarity and Struggle,  
Bridget Wilson  
Co-Director Military Affairs.

• • •

Dear Sisters

We want to express our appreciation to THE LESBIAN TIDE for distributing our questionnaires with the March issue of your magazine. However, due to unexpected deadline dates, we will be unable to include the responses from THE LESBIAN TIDE sample in the results of our survey. Many responses from women who received our questionnaire through THE TIDE continue to come in, supplemented by personal accounts of their job discrimination experiences, and these we hope to include as anonymous narratives in our thesis.

Sincerely,  
Norma Ponce and Katie Whitaker  
School of Social Work  
San Diego State University ▲



# CROSSCURRENTS



## CHAMPAIGN, ILLINOIS

### National Women's Music Festival

National Women's Music Festival is scheduled to take place at the end of May or the beginning of June around the University of Illinois. The festival has two purposes: first, it would examine the problems of women in music and why we are so under-represented. Secondly, the conference would provide a chance for women musicians to meet and play together, to perform for each other and to learn more about music and ourselves.

We need financial help. If you are interested in helping promote such a festival, please do not hesitate. If we do not find the funds, we cannot continue the enthusiastic beginnings those of us who believe in it have already made.

Kristin Carolesdater	Jackie Kras
1004 S. Fourth	110 Student Services Bldg.
Champaign, Ill. 61820	610 E. John
(217) 367-4389	Champaign, Ill. 61820
	(217) 333-7060

## CHICAGO & ATLANTA

### Emerging Woman in Management

This skillshop for women, centering on management techniques via group dynamics, is scheduled for May 6-8 in Chicago and June 5-7 in Atlanta.

Four groups of women are candidates for the program: those in management, who want to sharpen their skills; those working to enter management ranks; those seeking re-entry into the job market; and those who need a transition from the academic world.

A \$225 fee covers all workshop materials, lunches, breaks, and personal consultation with the moderators during the three-day workshop. More information and registration applications are available from the program developers.

Response & Associates  
P.O. Box 333  
Chicago Heights, Ill. 60411  
(312) 758-4600

## KANSAS CITY, MISSOURI

### Kansas City Book Collective

We are a collective of nine women, compiling an anthology of readings by women, about sexism in the mental health professions.

Send manuscripts or questions to:

Kansas City Book Collective  
c/o Carol Liu  
218 N. 12th St.  
Kansas City, MO. 66102

## NEW YORK CITY

### Gay Rights Hearings Scheduled

Intro 475, the Gay Civil Rights Bill in New York City, has had a name change and is now, Intro 2 (we're moving up!). It will be reintroduced in the near future. The question is: Will a bill by any other name have a better chance of passing?

Gay Rights hearings were to be held in New York City on April 18. The bill up for passage, entitled Intro 2, would amend the city's Omnibus Civil Rights Act to include "sexual orientation" along with "race, color, creed, national origin, ancestry, sex, or physical handicap" as attributes which may not be used as a basis for discrimination in employment, housing and accommodations.

Since New York's gay rights bill was first defeated, early in 1972, ten U.S. cities have passed similar measures into law.

Gloria Steinem will be testifying for passage, in addition to members of the Beame cabinet and other public figures. Psychiatric and bar association presidents, and gays who've been victims of discrimination will be other notable witnesses. An immediate vote was expected.





## ST. LOUIS, MISSOURI

### N.O.W. for Susan B. Anthony

Legislation has been introduced into congress to memorialize Susan B. Anthony's birthday, Feb. 15, as a national legal holiday. The St. Louis Chapter of NOW has specially designed post cards to send to Senators and Representatives. The card has Ms. Anthony's portrait on the front and reads: "Yes! I strongly urge that you support Bill HR 12850 making Feb. 15, Susan B. Anthony's birthday, a national holiday. You realize, of course, that without her tireless devotion to the cause of woman's suffrage, no woman could ever have voted for you."

Order cards from:

N.O.W.

P.O. Box 16132

St. Louis, MO. 63105

## FROM US

The Tide Collective would like to thank the 116 sisters who answered our January TIDE survey and told us in what directions you'd like THE TIDE to move. We thought our readers would be interested in the survey results (see p.26), in addition to our interpretations. You might want to write us about any important points you think we missed.

We welcome the criticism and support, the number and diversity of comments reflected. Makes a dyke's heart glad to know there's interest and appreciation for our work.

Beginning with self-criticism, we're sure it didn't take long for some people to figure out that none of us remembered what they "taught" us in college survey-making classes. Some of the questions (9, 13) were confusing to answer and equally ambiguous to analyze. We wondered whether our distribution was to blame for the 25 non-regular readers (1) or whether these women just don't want to read THE TIDE regularly.

We've had complaints about sisters not being able to find THE TIDE, so we'll just have to do better on distribution, trying to get the magazine out to at least the sisters who're consciously looking for it (to say nothing of all those women who don't even yet know they need us and each other).

May 1974

## CANADA

### Gay Liberation Movement Archives

We are writing to inform you of the official establishment of the Canadian Gay Liberation Movement Archives.

We are sponsored by *The Body Politic* and the Gay Alliance Toward Equality (GATE) of Toronto.

Archives

203 Boulton Ave.

Toronto, Ontario

M4M 2J8 ▲



We were surprised at the lack of response from the Northwest part of the country. We're going to concentrate more on distribution in that area, among others, and there are specific things Northwest sisters (in Oregon, Washington, Montana, etc.) can do to help us find outlets. Lesbian feminist ideas go over pretty well at even establishment bookstores these days, since our "numbers (are getting) too big to ignore." You could take a copy of THE TIDE to a bookstore (women's, radical, campus, establishment) or women's center and ask them to be a bulk outlet for the magazine. Or send us the names of such places you think might carry us. We give a 20% discount to outlets. As a don't-even-break-even operation, we think that's fair.

Stimulated by the results of the survey, we've talked a lot about the quality of THE TIDE being a factor in our ability to distribute it. We've decided to commit ourselves to higher editorial standards — better quality and greater variety — WITH YOUR HELP. We need a wider variety of articles, graphics,

Page 23



photos, poems, interviews and community news coverage from sisters everywhere. This is the ONLY way we can provide the Lesbian community with the kind of magazine we all (dykely) deserve.

Most sisters expressed a need for "more stimulating" and "controversial" opinion/discussion articles. You've said you want (and expect) coverage of the many talents and points of view within our community and the different cultural and political directions we're taking in the movement. We've thought out and discussed your comments a lot since the surveys started coming back to us. We agree with much of your criticism and have plans to positively respond to many of your suggestions.



Womansong Theater, Atlanta, Georgia

The relative weight of news and features will remain more or less the same, but with greater depth and more controversial content. New correspondents are committing themselves to more emphasis on community news and feature stories (human interest, interview and research articles). Most people seemed satisfied with the quality and amount of poetry, though a few objected to its "heavy political orientation".

On No. 5, one sister said, "I live with an activist and that was enough involvement in the Women's Movement!" A few said, "I'm involved in my own way." We've heard lots of comments like that lately, it seems. Many sisters are digging into the trenches and working on their own, rather than so much through group projects. To each their own identity with the movement.

We were encouraged (on responses to Nos. 7 and 8) to find that our advertising is all right with most sisters, as long as we keep high standards of non-sexism. Some wrote that as long as it helps the magazine survive financially, they don't mind. We

were also pleased to find that a lot of sisters benefit from our ads. We hope you'll check out our advertisers and tell them you saw their ad in THE TIDE.

We analyzed Nos. 1, 6, 9, 10 and 11 together, as well. Getting down to the hard stuff, we were somewhat jolted by the 44 who said they like THE TIDE "o.k." (No. 6). Our imprecise choice of adjectives in No. 9 ("interesting-controversial") was unfortunate; they weren't specific enough to get a clear impression of how our readers feel about the magazine content. 54 sisters took their own initiative and wrote in "neither" on 11. So, according to them, we're neither too radical nor too conservative — just right is how we took it (heh). We realize it was hard to figure out what we meant.

Although some people objected to the labelling in 12 and prefer to think of themselves as "human being", "lesbian" and "woman", we wanted to know which of these "personal/political" concepts our readers most identify with. Over half said they identified with a feminist perspective, which is the overall direction we've steered THE TIDE.

We stuck in No. 13 on occupation because we wanted to find out what everyone was into and just how varied our readership is. We found out! We had such a difficult time trying to break down the answers into convenient categories, that we decided to stop trying. We also recognize the classist implications of some standard assumptions behind this kind of question (like the assumption that professional is the equivalent of middle class, rather than professional referring to whatever you do for a living, whatever your class). We got answers like: "poet-garbage collector", "guitar-playing student", "lab-technician-artist", "Revolutionary". We realized that adventuring women are doing their own survival/pleasure things and expressing themselves in new and unorthodox ways in their work.

We hear a clear womandate to publish more thought-provoking articles. A lot of readers said such things as our content is "too light"; "I can read it through in 10 minutes", etc.

We have taken your comments seriously. In stating our commitment, as editors and staff, to more in-depth reporting that reflects the depth of our growing movement, we are also making an all-out appeal to our readers to join us.

Sisters, send us your thoughts and theories, your interviews, research, unusual features and fantasies, along with your music, poetry, short stories, cartoons and community news. We will truly have come out as a community of Lesbians when we come to share



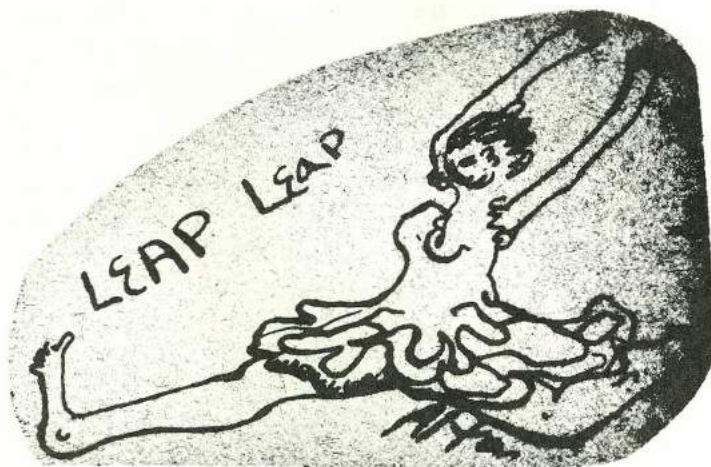
what we know and love with each other. We can only print what you share with us, as a part of the culture we're all creating.

A lot of sisters wrote in asking for articles, particularly on skills-sharing, Third-World women, book, record and film reviews, short stories and other cultural articles, as well as material from campus writers and activists.

When you have something inspired to say and want to say it more quickly and casually than a standard article generally allows, send us a letter. We love letters!

At the same time, sending us not-so-standard articles is ok too. We can all benefit from a whole lot of imagination-power.

To all of the sisters who mustered the time and energy to respond to our efforts, thanks for helping keep us alert. We need periodic "dyke-alerts", like the one you've just given us, for the future health and intelligence of THE TIDE. You are our community; we cannot thrive — and sometimes just barely survive — without constant feedback from you.



## NAME CHANGE

Response to our recent name change (see letters) has been strong and quick! Appreciating how strongly our sisters feel, we on the Collective, still have mixed feelings about the issue and it is a constant topic of discussion at our meetings. We have decided to continue our experiment with the magazine as THE TIDE, until August 1, THE LESBIAN TIDE's 3rd anniversary issue. Distribution campaign efforts to reach our sisters, in little and well-known places, have begun. If, by August 1, distribution has not taken a substantial jump, we plan to return to the name THE LESBIAN TIDE.

May 1974

## THERAPIZING OURSELVES

Beseiged, as always, with run-of-the-movement problems of collectivity, energy, power and responsibility, we were going to reprint whole sections of the current SECOND WAVE editorial "From Us" (v. 3, No. 1), which seems to describe our own staff problems pretty accurately. One thing we've found we can count on from the SECOND WAVE sisters' editorials is learning something about where we're at on THE TIDE.

They explain, "we had to examine just what our current covert structure was and what destructive effects it has ... how we could change and into what". They discuss their problems around "hierarchical structures", "avoidance-approach to responsibility" and how they found themselves "doing incredible somersaults to avoid dealing with confrontation or change".

This describes some of the identical problems THE TIDE has had in its 3-year herstory.

BUT, this time we arose off our asses and invited two sisters from an L.A. Radical Feminist Therapy Collective to help us learn "how to become a collective by really trying."

After only one brief pre-meeting, we are already more aware about concrete alternatives for change and genuine sisterhood. As most movement groups have run aground or underground with these same problems, we will share with you in our June issue the results of our four-week staff marathon.

## NOBODY HOME?

In case anyone has tried to call us at [213] 467-3931 and the phone just kept on ringing, your problems and ours are over. We have installed a phone answering tape deck so please try again. If you want direct results we are all at home on Monday and Thursday evenings.

## REMINDER

All editorial submissions must be accompanied by stamped return envelopes, if you'd like them returned.

## SAVED BY THE \$O\$

The Finance Department informed us we won't need a fundraiser to print this issue. This is directly due to the sustainers and contributors who so generously and promptly answered our recent call for money. It's difficult to express how very much THE TIDE is indebted for your support. Your monthly pledges continue to sustain our efforts. ▲



# TIDE SURVEY RESULTS

1. Do you regularly read THE LESBIAN TIDE?	Yes	89
	No	25
	Usually	2
2. What type of articles do you like best? (more than one answer was checked)	Opinion/Discussion	84
	News	55
	Features	54
	Poetry	31
3. What would you like to see more of? (more than one answer was checked)	Opinion/Discussion	56
	Features	49
	News	45
	Poetry	27
4. What city/state do you live in?	East Coast	23
	Midwest & South	20
	Northwest	6
	California	57
	(39 in L.A. County)	
5. Are you involved in the Women's Movement?	Yes	62
	No	38
	No answer	16
6. Do you like THE LESBIAN TIDE?	Very Much	67
	O.K.	44
	Not at all	4
7. Do you find our advertisements helpful? (22 of the no's live outside L.A., 9 live in L.A.)	Yes	74
	No	31
8. Do you object to our advertising?	Yes	2
	No	108
	Sometimes	4
	No answer	4
9. Would you describe THE LESBIAN TIDE as: Remarks: "lacking" "neither" "both" were write-ins.	Interesting	84
	Controversial	23
	Neither	10
	Both	4
	No answer	2
10. Do you object to our content? Remarks: "too slanted, too pro-male, too pro-women, too sexist" were write-ins.	Yes	6
	No	100
	Sometimes	8
	No answer	2
11. Do you consider THE LESBIAN TIDE: ("neither was a write-in) Remarks: "confused, too political, too hostile"	Too radical	10
	Too conservative	32
	Neither	54
	No answer	11
	Both	1
12. Would you describe yourself as: (Other was checked 20 times, i.e., lesbian, human being, no label, marxist lesbian - 2, dyke, bi- feminist, Christian)	Lesbian Feminist	50
	Gay Feminist	16
	Feminist	9
	Butch	6
	Dyke Separatist	5
	Femme	3
	All of the above	3
	No answer	2
13. Job/Occupation results omitted - See From Us, this issue.		
14. Age: 20 and under	15	
21 to 25	37	Median Age: 25
26 to 35	34	
35 and over	18	
No answer	2	



I've gotten supportive telegrams from people like Nat Hentoff, Victor Nevasky and Jack Newfield, but no one from *The Voice*, for instance, has been sympathetic in helping me tell women that this is the situation, or in showing other artists that there's a very potentially precedent-setting case in the courts now. I did approach one feminist writer who simply said, "You're much more famous than I am, why don't you write your own thing?" "For legal reasons, I can't", I told her. And she said something like, "What did you ever do for me, and you're more famous than I am, and I'm not going to do this for you, so drop dead!" That's horizontal hostility. The so-called "star system" and its rules, isolates the stars, drives some mad, turns others bitter, and makes it very easy for more powerful enemies to do deeper dirty work. When women in the academic world write books — they get fired. Kate Millett got fired from Barnard after writing *Sexual Politics*.

**Shelley:** No, that was before. She got fired several times in the course of her career. She told me Barnard fired her because she wore a motorcycle jacket to faculty meetings and dark glasses, and didn't play the game the way they wanted. By the time she wrote *Sexual Politics* she was really discouraged!

**Chesler:** The way the feminists are being picked off in the universities is — the powers that be don't give credit to women who publish about women. They find that "faddish", "inconsequential" and "not legitimate." By hiring virtually antifeminists as their token women, they can still comply with Affirmative Action. Wherever women's study programs or approaches flourish, they're undercut, limited, not taken seriously, and consequentially pass quickly from the scene. They become very sorrowful fiefdoms for one very lonely woman who's overworked and underpaid. Susan Sonntag got fired from Columbia after she wrote *Against Interpretation* and I was quite surprised to hear recently Margaret Mead was also fired. I guess I should be proud to be in illustrious company!?

One good thing that's come out of this misery is meeting Emily Goodman, my lawyer. She's a feminist and she's a friend, and it's fantastic to be involved in a professional relationship with another woman where we both make decisions together. I'm getting quite a legal education, and I think it's really to her credit that the case has gone this far. Also, I've made Doubleday and Hearst spend some of their money battling me instead of buying whores and making war. That's a small victory. They were shocked that I

took the issue of control over my own product, and my own body, seriously.

Part of what hurts is that other women are not aware of all this and the media, for the first time in my very short career, has been very silent about this matter. Usually, I get two or three phone calls a day from the press, asking me what I think about everything over the sun. Now this is the first time in my entire life when I have really wanted to go on television screaming — "DON'T BUY THE BOOK!!!" But they don't want to hear about this. I know the Hearst Corporation does have one or two friends in the world of publishing and newspapers. I know that some women did try to put a story in the *New York Post* but it got bumped. The only places that covered it were the *New York Times*, the *Staten Island Advance* — because I teach on Staten Island, or rather I fight to keep my job on Staten Island, and *Publisher's Weekly*. *Publisher's Weekly* did the best original story and then loused up their second story by quoting Peter Mayor, the editor of Avon. Mayor denied any restraining order being given and said they were simply not doing anything with those 50,000 books because they were being kind to a troubled writer. I have every belief that they are doing many things with those books.

**SEXISM:**

**IT'S A NASTY AFFAIR!**

"The first FUNNY book about sexism..."  
"A radical FEMINIST statement..."

*By Jeanne Cordova*

**LIMITED EDITION—ORDER NOW! \$2.00**  
Send your check or money order to:  
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6013 Hollywood Blvd.  
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Now, nobody else will publish me. Editors at some very prestigious publishing houses that were breaking their necks to take me out to lunch last June, now say to my agent, "Well, we hear she's a bit troublesome, isn't she? Uh, we don't really have time to read anything she's writing now, perhaps next June we can look at it." I knew I would be taking that kind of blackballing risk, but it doesn't make things any easier.



PHYLLIS CHESLER

### BEFORE

The Man's (Avon's) bully-blow to a sister's labors of love and insight.

**Shelley:** From a very reliable source, I learned that although a particular book was selling very widely, there were thousands of copies in a particular warehouse, and the publisher ordered that they be destroyed, en masse, in order to take a tax loss.

**Chesler:** To publishers, books are like horses at a race track. They send out what they think are their six fastest runners, they see which one starts running fastest, and that's the one they run with. They forget about the others. There's simply no writer anywhere, male or female, that has not lost a race, and has then been treated like a leper by the publisher. Most writers, like women, don't want to unionize, or collective-ize or organize or protest. They each cower in their own corners and hope that maybe their book will get published by someone. Publishers are capitalists, and authors have very little power over whether they will be published, when, by whom, how many copies of their book will be printed, or how well it will be distributed, advertised or promoted. I did not want *Women and Madness* to be sold for \$8.95 by Doubleday, but there was nothing I could do about it! The most that any author, except maybe a male, can make on a particular book, is 15% of the price of that book. Reprint royalties, like with paperbacks, is always a 50% split between the author and the original hardback publisher. Then your agent, which you've got to have, takes 10% of what you get. Publishers hand out crumbs!

**Shelley:** Why is this a feminist issue?

**Chesler:** I'm a feminist and the only women who have supported me have been feminists. For instance, Adrienne Rich, who wrote *The New York Times* review of this book, signed an affidavit in court saying that the paperback book is *not* the same book she reviewed, it is substantively different. The woman reviewer for *The Saturday Review* has submitted the same kind of affidavit.

Also, among the many things missing in the Avon paperback are my footnotes. Woman students who are trying to learn social science methodology will never get my basic sources because the footnotes are loused up. This means they won't be able to check out whether I'm right, wrong, brilliant or stupid or any combination thereof.

If an artist, male or female, went off into the desert, and came back many years later clutching a book of poems written in a certain shape and with a certain intention, born of her desert experience, it would be rendered meaningless if the publisher took it from her and published the poems as if they were fiction or inserted advertising copy among the poems. I wrote *this* book out of *my* experience of feminist

THE TIDE



consciousness. Changing what I've written, particularly how I presented the interviews with women, is denying and extinguishing for others what I've made of that experience.

Publishers in general are willing, like most husbands, to discuss or listen to complaints about injustice in the abstract. They are always happy to publish authors who write about corruption in the Pentagon, in Southeast Asia, on Wall Street, but they're less likely to publish works about corruption, exploitation and profit-greediness in publishing. Publishing, like any other business in this country, despite its occasional token and easily-affordable bows to great thought or art, is a business. Writers are even possibly worse off than underpaid factory workers. They don't have governmental or private support for their work, although both profit from works of thought and art. There's no health and there's no pension. No housing, jobs, whatever. Writers and artists in general have a healthy distrust of "politics" and organizing and are in very isolated positions which the publishers exploit to the fullest.

Doubleday should really be suing Avon, but they're not because one hand washes the other, and they're certainly not going to make an enemy out of a friend over ME or this kind of book. Doubleday has let Avon, as far as I'm concerned, totally defraud the consumer, and damage my reputation, violate my copyright law. I know they do this in Russia, but I didn't know that we had really got it that much here yet. I guess we have. Avon publishes books about the rights of mental patients, and the rights of prisoners, and Peter Mayor comes on all radical and whiz-kid-like. I wonder when they're going to publish a book about the rights of authors, especially the rights of Avon's authors.

**Shelley:** I think they're mostly interested in the rights of authors in the Soviet Union which is a good comfortable distance away.

**Chesler:** Exactly. Avon is interesting because they published Monique Whittig's *La Geullieres*, which is a great favorite of mine. They also published Kate Millet's *Prostitution Papers* in which she, like I did, presents a quartet of female voices across two pages. I understand they did away with her layout too.

A lot of writers, artists and intellectuals who are feminists, are finding it necessary to present material in a structurally different way, almost as if to break into that linear male army print across the page. We want to say something authentic in our own original first voices. Stylistically, you can't separate content from structure. One of the structures that seems to be emerging quite independently is presenting women in

columns, together, on the same page. Women have to travel in pairs, like nuns or guerrillas, and I think in order to be heard we've got to have almost the same theme being reflected simultaneously and visually on a page by two women at once. To do away with my having done this, as Avon did by omitting this stylism, makes it more difficult for other student women to present such new self-defined styles in their schools. Their teachers will say, "What are you doing? This has never been done before." They can't say, "Well, Chesler did it" because they're not going to KNOW I did it. Avon is not letting either Kate or me do what we feel.

**Shelley:** I would guess the excuse for this omission would be profit. But as a former typesetter, I know that it's just as easy to set it in two small columns as it is in one big column.



#### AFTER

Phyllis' feminist counter-blow to Avon's rip-off "rights" and the entire publishing industry's power system.

*Continued on Page 32*



printing was 150,000 copies out of which we make 35¢ per book on the first 100,000. That comes to about 5¢ a book for each of us! Roughly speaking, we've made about \$4,500 each so far in royalties.

**Q: I HEARD YOU INTEND TO RETURN "A MINIMUM OF 20%" OF YOUR ROYALTIES BACK INTO THE MOVEMENT. WHY DID YOU SPECIFY THAT AS A MINIMUM AND WHAT KIND OF FUND WILL YOU SET UP?**

**SUSAN:** The exact percent of what we would like to return to the movement can't be more specific at this time because our royalty gets substantially bigger if we sell out the entire first edition or if we go into a second printing. Although it looks like we will probably do a second printing this June, the Catalog has already sold over 100,000, it's not possible to know yet just how successful we will be. The percent we want to give to the movement is based on an unknown at this point. At this point we are only sure that it will be at least 20%.

**KIRSTEN:** We are using Robin Morgan's *Sisterhood Is Powerful* trust fund structure as a precedent for our own. We'll be publishing a release about it sometime in the future, so that organizations can write in proposals. Right now our tendency will be to award a few substantial grants rather than many little ones. We feel larger amounts of money can make a qualitative difference whereas small dollars just get piddled away.

**Q: IN ANSWER TO A FEW CRITICISMS ABOUT THE CATALOG CAN YOU TELL US WHY THERE IS NO SPECIFIC 'LESBIAN' SECTION AND WHY THE MUSIC/CULTURAL SECTION (see pages 69-70) IS SO SMALL?**

**SUSAN:** Very briefly, it's as your January reviews of our book said. We didn't want to artificially separate lesbianism from a feminist perspective. 'Lesbian' newspapers are under NEWSPAPERS, and 'lesbian' literature is under BOOKS & LITERATURE because we don't separate lesbianism from feminism.

The feminist music and cultural scene gave us some difficulty because bands and culture groups come and go so quickly. We selected for profile the three most stable groups, Family of Woman, The New Haven Women's Liberation Rock Band, and the Chicago Women's Liberation Rock Band. They too have since folded! It would have been impossible to list individual musicians because even if we could find them — itself an impossible task — any listing of who is what would be so arbitrary. At this time individuals are in a high state of flux but in our next book we plan to catalogue film collectives and feminist

distributors, organizations like Olivia Records, Pay My Dues and accomplishments like the record LAVENDAR JANE.

**Q: WHEN IS YOUR NEXT BOOK COMING OUT AND WILL IT BE A SEQUEL OR SOMEHOW DIFFERENT FROM THE NEW WOMEN'S SURVIVAL CATALOG?**

**KIRSTEN:** We will probably publish a sequel to the Catalog in the summer. But the new book will place much more emphasis on new enterprises and include sections on alternative lifestyles, like single parenthood, lesbianism, celibacy and non-monogamy. It will have more in-depth sections on poetry and literature not publicized by the overground press. Judy Chicago (feminist artist at the L.A. Women's Building) is designing the front cover for that book and we hope to get it out by March of 1975.

**Q: WHO WILL BE THE PUBLISHER?**

**SUSAN:** We're still negotiating on that.

**Q: HOW DO YOU FEEL ABOUT THE FACT THAT YOUR BOOK WILL BE DATING ITSELF AND IS ALREADY OUT OF DATE WITH REGARDS TO SOME OF THE NOW DEFUNCT LISTINGS?**

**KIRSTEN:** Surprisingly, 85% of the listings are still correct. Even so, right from the beginning we saw the Catalog as a catalyst as well as a chronicle. Cataloging our history is itself a stimulus for growth. So I'm not too upset that some of the addresses are now wrong or that some of the organizations no longer exist. Women can still learn what's been done and perhaps how they can do it better.

**Q: SUSAN, A MARCH L.A. TIMES INTERVIEW QUOTES YOU AS SAYING, "THE WOMEN'S MOVEMENT IS STRONGER IN LOS ANGELES THAN ANYWHERE IN THE COUNTRY." WHAT**

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**UNIQUE THINGS HAVE YOU SEEN ON YOUR CROSS COUNTRY TOUR AND WHAT MAKES YOU SAY THIS ABOUT LOS ANGELES?**

**SUSAN:** We found the Chicago Women's Liberation Union impressive because it provides an umbrella and a cohesiveness to the movement out of which many other groups arose. They've had a lot of split-offs but I'm not sure that's bad. Some of their politics are a little too male-left-identified but they are making some big changes along those lines. Here in L.A., the Women's Building seems to provide that kind of umbrella. Los Angeles seems to be so alive with women using energy to put into practice their feminist consciousness. Things are much rougher and less cohesive in New York. The rent itself is so high in New York we could never afford a building of this proportion. (Note: The L.A. Women's Building is a 17 room, three story structure.) Labyris, our largest N.Y. feminist bookstore, is TINY compared to this. Also, earning a living in N.Y. is much harder than it is out here, so we have fewer women who can afford to put full-time energy into movement work. For some reason N.Y. feminists seem also to be terribly media-conscious and this sometimes produces a self-consciousness which allows the media to determine our image. It seems like women in L.A. are realizing the goals women around the rest of the country are talking about.

**Q: I SOMETIMES FEEL THEORY IS BORN ON THE EAST COAST AND PRACTICED ON THE WEST COAST. IS THAT WHAT YOU ARE SAYING?**

**SUSAN:** Factionalism is more exaggerated in N.Y. The class and gay/straight splits are more intense. We see they exist here also, but there seems to be more tolerance. Women here aren't letting the splits totally define them. For example, at this event, today we see lesbians and commercial feminists and even a man or two. Another thing, perhaps, it's the slower lifestyle but people here don't seem as personally ambitious as we in N.Y. Everyone — writers, artists, feminists and non-feminists — goes to N.Y. "to make it". N.Y. is the 'Made It' capital of this capitalist country. Life in N.Y. is abrasive. We are both planning to return to live in L.A. in about a year and a half.

**Q: WOULD YOU SPEAK A LITTLE ABOUT YOUR PERSONAL POLITICS?**

**SUSAN:** As a radical feminist I think that changing the power relationships between men and women is the key to change in other institutions. I identify with separatist institutions because I believe that is the only way to change women's consciousness so

that we will learn to withhold from men what doesn't belong to them. I believe in collective values such as sharing and socialism but placing socialism as a priority over feminism would only lead us into the same old male dead end. Men in the left don't take us seriously, we have to build our own culture.

I think structures like that of your Feminist Studio Workshop here provide a brilliant model for how to do that. We must bring women into a consciousness-raising environment that lets them develop their own skills within that context. So much of what we as women are is aborted by our male culture. Women have to understand how this society circumscribes who they are, we have to decondition ourselves. Women artists must get support for what they do.

In the long range we have to go out and teach. Freeing ourselves from male learning models is critical and utterly revolutionary. We must make changes in human relationships, we must learn to think in non-linear ways, we must have new models for our conceptualizations.

**KIRSTEN:** We've seen here in L.A. the practical implications of how some of these changes will and are taking place. The Equal Rights Amendment is good on one level, but building our own institutions is what is most important. That's what our book celebrates.

The *New Women's Survival Catalog* is available at your local feminist bookstore or at Coward/McCann. ▲



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## Epilogue by Martha Shelley (February 1974)

Judge Arnold Fine has decided a publishing company cannot change the contents of a book without the author's permission or without informing the reader that the book has been altered. Avon has been restrained from selling the paperback copies of *Women and Madness* still in its possession, until such time as an agreement can be reached between publisher and author. Before the decision came down, *Publisher's Weekly* reported that a restraining order on sales had been issued but Avon denied the existence of such an order. *Publisher's Weekly*, in a gross violation of journalistic ethics, refused to check with the court as to whether an order did indeed exist. *The New York Times* reported Avon's side of the story and didn't bother to call Phyllis or her lawyer, Emily. However *The New York Times* owns Quadrangle Books, and Avon Books is owned by the Hearst Corporation. Perhaps one hand washes the other. When the decision came down, *The Times* reported Judge Fine as saying *Women and Madness* was "not easy to read or live with". What he also said, which was not in *The Times* was, "obviously an original and revolutionary book." The judge castigated Avon for denying the existence of his order. Phyllis and Emily are choosing not to institute contempt proceedings, since this would cost quite a bit of money, and win no benefits for the author, or any other authors.

Today, I spoke to Peter Mayor, Editor-in-Chief of Avon. According to Mayor, "Miss, or Ms. Chesler, has tried to win an obscure point. There were nice ways to work things out, but the plaintiff chose to seek publicity instead." He insisted that the intention of Avon was to reproduce *Women and Madness* as Doubleday had originally published it, pictures and all. The only intentional change was in the columns, and this was because the hardcover page is broader than paperback, and the layout people felt they couldn't get enough words in a column. According to his report, the judge said no one could mistake the intention of the paperback publishers to reproduce the hardcover. Mr. Mayor said he was pleased with the decision, which allows him to sell the remaining copies, if the public is notified of the changes. Since both plaintiff and defendant claim to have won the case, I think Judge Fine should get a promotion!

This is Lesbian Nation, I'm Martha Shelley. Good night. ▲

**CREDITS:** The Tide Collective thanks: Martha Shelley and Phyllis Chesler for permission to reprint, Karla Jay in New York for soliciting this tape, Betsy for transcribing, Jeanne Cordova for editing and Sudi Trippet for creative selection of graphics.

## PRESS RELEASE

## FEMINIST OUSTED FROM PARENTHOOD CONFERENCE

Debra Law, Director of the Feminist Women's Health Center, was bodily removed from the Sheraton Peabody Hotel in Memphis, Tennessee where she and Shelley Farber, also director of the Feminist Women's Health Center were passing out literature to participants of the American Association of Planned Parenthood Physicians, Inc. Conference. The literature, which protested the use of unsafe, experimental birth control methods used in Planned Parenthood Clinics and Ms. Law's briefcase were confiscated, then returned to the women's hotel room.

Ms. Law has attempted to file criminal charges of assault and battery against Dr. George Langmyhr of AAPPP and Bryan Nance and Sam Beachem, security guards employed by AAPPP with City Attorney Ronald Krelstein. Ms. Law is represented by Alvin Sulkie of the Memphis American Civil Liberties Union.

"We have attempted to work through the proper channels to make advance preparation for this conference. Our calls have not been returned; we've had no cooperation from the conference planners. In the light of this, we feel that this violent response to our participation in decisions that affect our lives and the lives of all women is outrageous. . . It is ironic that this hostile act occurred just prior to the luncheon panel entitled, 'The Changing Roles of Women,'" stated Ms. Law.

Information may be obtained from the Feminist Women's Health Center, 746 Crenshaw Boulevard, Los Angeles, California 90005.



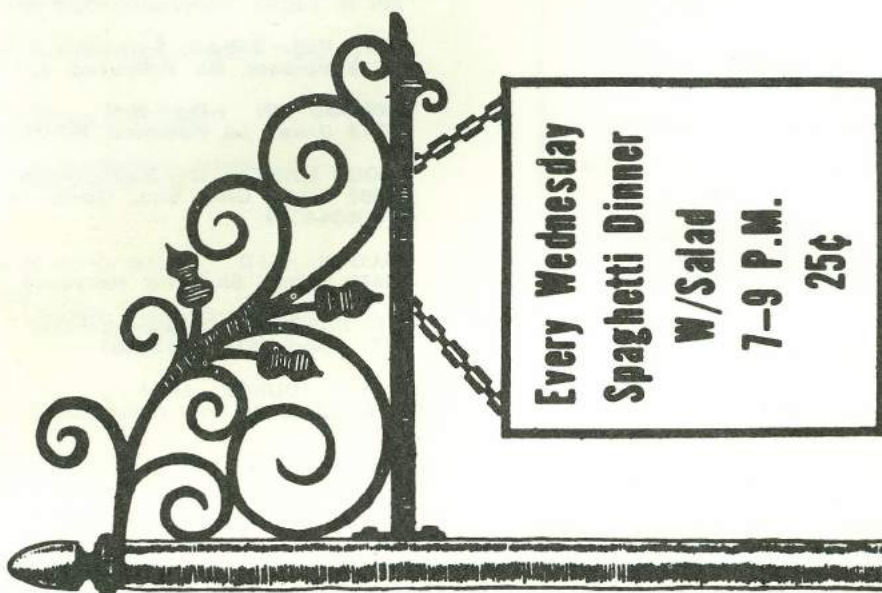
**PERSEPHONE'S PLACE**  
 325 GLENNEVRE STREET  
 LAGUNA BEACH, CA. (714) 497-2033  
*The only FEMINIST BOOKSTORE*  
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## WHERE IT'S AT . . .

### ARIZONA

#### TUCSON (area code 602)

Women's Center  
912 E. 6th St. Tucson, AZ. 85605  
Phone: 792-1929 Hours: 1-3 pm, 7-9 pm M-Th  
Lesbian Feminist Study Group  
Wed. 7:30 pm  
Lesbian Coffeehouse - Desert Dykes of Tucson (DDT)  
Fri. 8:00 pm  
Health and Self-help Classes

Antigone Books  
415 N. 4th Ave., Tucson, AZ Phone: 792-3719

### CALIFORNIA

#### BERKELEY (area code 415)

Gramma Books-Periodicals  
2509 Telegraph Ave., Berkeley, CA 94704, Ph: 841-9744

#### LOS ANGELES (area code 213)

Chicana Center  
4th & Boyle Ave., Boyle Heights, Los Angeles, 268-4141  
2661 S. Pasadena Ave., Lincoln Heights, Los Angeles,  
223-1236

Counseling  
Bernice Augenbraun, 479-6349  
Radical Feminist Therapy: Judy  
Freespirit, 829-4165; Davina, 370-1043

Dignity of Los Angeles (Gay Catholics)  
P.O. Box 6161, Los Angeles, CA 90055

Gay Community Services Center (GCSC)  
1614 Wilshire Blvd., Los Angeles, CA 90017, 482-3062

Gay Mother's Information  
Anne Hensley, 828-6395

Gay Sisterhood  
UCLA Women's Resource Center, 90 Powell Library,  
405 Hilgard Ave., Los Angeles, CA 90024, 825-3945,  
(10:00 to 5:00)

Gay Students Council  
P.O. Box 2971, Culver City, CA 90230, 461-8228

#### Health Care

Feminist Women's Health Clinic  
746 S. Crenshaw Blvd., 936-7219 (self examination,  
pregnancy screening, and abortion referral) Call for  
appointment (run by feminists) Free, donations  
accepted.

Women's Gynecology Clinic  
1614 Wilshire Blvd., Los Angeles, CA 90017, GCSC  
482-3062 (open Tues & Thurs nights. Free.  
Volunteers and donations needed.)

#### Hotline

GCSC 482-3062 (24 hours)

#### Legal Aid

GCSC 482-3062  
Alan Saltzman (attorney), 461-3464

#### Lesbian Research Information

Sharon Raphael, 482-3062 or 732-0860

#### Metropolitan Community Church

1050 S. Hill St., Ph: 748-0121  
Worship - Sun. 11:00 am and 7:00 pm

#### National Organization for Women (NOW)

743 S. Grandview, Los Angeles 383-1346

#### Personal Services

Jobs, etc., 748-0123

#### Sisterhood Bookstore

1351 Westwood Blvd, Los Angeles, CA 477-7300

743 S. Grandview, Los Angeles

#### Womanspace

743 S. Grandview, Los Angeles

#### Women's Switchboard

743 S. Grandview, Los Angeles, CA -- 388-3491

#### OAKLAND

A Woman's Place Bookstore  
5251 Broadway, Oakland, CA

## bar guide

### L.A. Area

ARTHUR J'S F-W/M  
1110 N. Highland, Hollywood, 465-9550

BIG HORN L-D-J-W  
4882 Lankershim, No. Hollywood, 980-9625

BLA BLA CAFE (R)  
11059 Ventura Blvd., No. Hollywood, 769-8912

BLUE FOX E-L-D-LM-W  
1951 Artesia, Redondo Beach, 379-6700

DAILY DOUBLE B-D-J-F-W Tues.-M; Weekend-LM  
3739 E. Colorado Blvd., Pasadena (1 blk east of  
Rosemead) 449-8271

DANIELS B-W-W/M-F  
6776 Hollywood Blvd., Hollywood, 464-0667

DOVES COVE B/W-D-J-W  
5813 Washington Blvd., 935-5291

FOX B/W-D-J-W  
11150 Burbank Blvd., No. Hollywood (formerly  
Pacesetters) 980-9657

HAPPY HOUR B-D-J-W  
12081 Garden Grove Blvd., Garden Grove, 537-9079

HIALEAH HOUSE B/W-LM-D-W  
8540 Lankershim Blvd., No. Hollywood, 767-9334

LLOYD'S J-E-L-F-W/M  
739 N. LaBrea, Hollywood, 933-9293

LOVE INN B/W-J-D; E-Weekend, W/M  
10700 Vanowen, No. Hollywood, 769-9215

OXWOOD INN L-D-J-F-W/M  
13713 Oxnard (at Woodman) 787-9927

PROUD MARY'S B-W-D-J-W; Weekends - LM  
12692 Garden Grove Blvd., Garden Grove  
(714)534-9329

SALOON B-J-D  
10448 Ventura Blvd., No. Hollywood, 769-9858

THE CARRIAGE TRADE L-F-W/M  
8077 Beverly Blvd., 653-9337

TIGRES LOUNGE L-D-J  
6630 Lankershim, No. Hollywood, 765-9339

E-Entertainment  
L-Liquor  
B-Beer  
B/W-Beer & Wine  
D-Dancing

LM-Live Music  
J-Juke Box  
F-Food  
W/M-Women and Men  
W-Women



ORANGE COUNTY (area code 714)

Feminist Women's Health Center of Orange County  
429 So. Sycamore St., Santa Ana, Ca., 92701

Lesbian Feminists of Orange County  
686 South Coast Highway, Laguna Beach, CA 92651  
494-7877, Meetings Thursday 8:00 pm

RIVERSIDE

Riverside Womens Center, Lesbian Rap Group  
4046 Chestnut, Riverside, CA 862-1828  
Friday Evenings at 8:00

SACRAMENTO (area code 916)

Gay Community Services Center  
1730 17th St. Sacramento, CA

Gay Counseling & Information Service  
c/o Barbara Bryant, YWCA, 1122 17th St., Sacramento,  
CA, 442-4741

SAN DIEGO (area code 714)

Dignity of San Diego (Gay Catholics)  
P.O. Box 19071, San Diego, CA 92119  
24 Hour Hotline: (714) 448-8348

Gay Information Center  
263-1411

Lesbian Feminists  
c/o Pat Cluchet, 1630 19th St. San Diego, CA 92101, 735-7400

Tres Femmes  
PO Box 8205, San Diego, CA 92101, 735-7400

COLORADO (area code 303)

BOULDER

Boulder Women's Center  
9th & Arapahoe, Boulder, CO 80302, 449-1590

Lesbian Resource Center  
University Memorial Center, Room 185, Univ. of  
Colorado, Boulder, CO 80302 443-2211 ext. 8567

DENVER

Denver Lesbian Center  
1895 Lafayette, Denver, CO 80206, 573-6604

GEORGIA

ATLANTA (area code 404)

Atlanta Lesbian Feminists Alliance  
P.O. Box 7684, Atlanta, GA 30309, 524-3192

ILLINOIS

CHICAGO (area code 312)

Dykes Express  
c/o Nancy Boothe, 2916 N. Burling, Chicago, ILL 60657  
(lesbian message posters)

Gay Social Work Task Force  
P.O. Box 5317, Chicago, ILL 60680, 791-1464

Lavendar Women  
P.O. Box 60206  
1723 Devon, Chicago, ILL 60660

Lesbian Liberation  
c/o Lincoln Park Presbyterian Church  
600 W. Fullerton, Chicago, ILL 60610

KANSAS

LAWRENCE (area code 913)

Gay Women's Caucus  
c/o Women's Coalition, Student Activities Center,  
University of Kansas, Lawrence, KS 66044

MASSACHUSETTS

BOSTON (area code 617)

Daughters of Bilitis  
419 Boylston St., Room 415, Boston, Mass, 02116,  
262-1592

MISSISSIPPI

Gay Counseling & Educational Projects  
Contact: Anne de Bary, Mississippi Gay Alliance,  
P.O. Box 4470, Mississippi State Univ., MS 39762  
(601) 323-9699

MISSOURI

KANSAS CITY

Women's Liberation Union Center  
4138 Tracey, Kansas City, Missouri

ST. LOUIS

Women's Coffeehouse  
c/o Moonstorm, P.O. Box 11983, Wellston Station,  
St. Louis, MO 63112

NEW JERSEY (area code 201)

Daughters of Bilitis  
P.O. Box 62, Fanwood, NJ 07023, 233-3848 (Hotline)

NEW YORK CITY (area code 212)

Church of the Beloved Disciple  
348 W. 14th St., New York, NY 242-6616

Eulenspiegel Society (S&M)  
P.O. Box 2783, Grand Central Station,  
New York, New York 10017

Gay Older Women's Liberation (GOWL)  
c/o Women's Liberation Bldg. 243 W. 20th St.  
New York, NY

Gay Synagogue  
300 9th Avenue, New York, NY 691-1066

Gay Women's Alternative  
c60

Gay Women's Alternative  
c/o Universalist Church, 4 West 76th St.,  
New York, NY 10024, 662-5109

Lesbian Activists at Barnard (LAB)  
McIntosh Center, Rm 106, 3001 Broadway  
New York, NY 10027

Lesbian Feminist Liberation  
P.O. Box 243 Village Station, New York, NY  
Meetings at GAA Firehouse, New York, NY

Lesbian Food Conspiracy  
Women's Liberation Bldg., 243 W. 20th St.  
New York, NY 691-1860

Lesbian Lifespace  
c/o Women's Liberation Bldg. 243 W. 20th St.  
New York, NY

Lesbian Switchboard  
P.O. Box 929 Madison Square Station

N.O.W.  
47 E. 19th St., New York, NY 10013, 674-8950

PENNSYLVANIA

PHILADELPHIA (area code 215)

Lesbian Hotline, Women[s]

Lesbian Hotline, Women's Liberation Center  
4634 Cester Ave., Philadelphia, PA 19143,  
SA 9-2001

Task Force on Gay Liberation  
c/o Barbara Gittings, P.O. Box 2383, Philadelphia, PA

TEXAS

DALLAS (area code 214)

Dallas DOB  
P.O. Box 5944, Dallas, Texas 75222, 824-0770

Lesbian Resource Center  
P.O. Box 5944, Dallas, Texas 75222, 824-0700

HOUSTON

Montrose Gaze Community Center  
504 Fairfax, Houston, Texas 77006

WASHINGTON

SEATTLE (area code 206)

Feminist Coordinating Council  
YWCA, Room 206, 5th & Seneca, Seattle, Wash. 622-4077

Gay Women's Resource Center  
University YWCA 4224 University Way, N.E., Seattle,  
WA 98105, 632-4747, ext. 3

It's About Time - Feminist Bookstore & Collective  
5502 University Way N.E., Seattle, Wash. 98105,  
LA 5-0999

ELLENSBURG

Gay Awareness of Central Washington  
P.O. Box 972, Ellensburg, WA 98926

WISCONSIN

Lesbian Switchboard  
550 State Street, Madison, Wisconsin 53703  
Phone: 257-7378 -- rap-counseling-info



# calendar

(See "Where It's At" for phones and addresses)

## LOS ANGELES

- MONDAYS** LEGAL COUNSELING: 5 to 7 pm, Gay Community Services Center (GCSC)  
call for appointment
- MONDAYS** LEGAL COUNSELING: 5 to 7 pm, Gay Community Services Center (GCSC)  
call for appointment  
RADICAL THERAPY: 6:30 to 8:30 pm, Church in Ocean Park, 235 S. Hill, Venice
- TUESDAYS** ALCOHOLICS TOGETHER: 8 pm, GCSC  
GAY AWARENESS RAP (for women): 8 pm GCSC  
LESBIAN MOTHERS RAP: 8 pm GCSC
- WEDNESDAYS** GAY AWARENESS RAP (mixed): 1:30 pm, GCSC
- THURSDAYS** GAY LAW STUDENTS: 9:30 pm, GCSC  
RADICAL THERAPY: 6:30 to 8:30 pm, Church in Ocean Park (see Mondays)  
TIDE COLLECTIVE: 7:30 pm. All sisters who want to help are welcome.  
373 N. Western, Room 202, Los Angeles, CA 467-3931  
WOMEN'S GYNECOLOGY CLINIC: 7 to 9 pm, GCSC  
WOMEN'S EVENING: 7:30 pm, GCSC
- FRIDAYS** COMMENTARY FROM GAY COMMUNITY SERVICES CENTER: by Daphne Hatfield,  
on KPFK, 90.7 FM  
GAY DANCE (mixed) First Friday of each month, Larchmont Hall, 118 N. Larchmont,  
8 pm to 1 am, sponsored by GCSC  
GAY SISTERHOOD, 7 pm, UCLA, Powell Library 90, Coffeehouse follows at 9 pm.  
GAY YOUTH (under 21): 7:30 pm GCSC  
SABBATH SERVICES: 8 pm, Metropolitan Community Temple  
WOMEN'S NIGHT: Women's Building
- SUNDAYS** CHURCH SERVICES: 10:45 am and 7:30 pm, Metropolitan Community Church  
GAY WOMEN'S CONSCIOUSNESS RAISING: 4 pm, GCSC  
WOMEN'S UNION MEETINGS: (Every other Sunday), Call 665-7465 for information.

## NEW YORK

- NIGHTLY** LESBIAN SWITCHBOARD 5 to 10 pm, 741-2610 for information and rap
- MONDAYS** LESBIAN FEMINIST LIBERATION, 7:30 pm, general meeting, GAA Firehouse, 99 Wooster  
IDENTITY HOUSE, 6 - 10 pm, walk-in and short-term counseling, referral service, come-out  
groups, FREE  
GAY OLDER WOMEN'S LIBERATION (GOWL), 8 pm, Women's Liberation Bldg.
- TUESDAYS** WESTSIDE DISCUSSION GROUP, 8 pm (first and third Tuesdays), women's night  
LESBIAN FOOD CONSPIRACY, 5:30 to 7:30 pm, Women's Liberation Bldg.
- THURSDAYS** GAY WOMEN'S ALTERNATIVE, 8 pm, Speakers, socializing, nonpolitical  
group for women over 30.  
MATTACHINE WOMEN, 6 pm, Game Night--bridge, scrabble, checkers, etc.  
NATIONAL ORGANIZATION FOR WOMEN, 7:30 pm, general meeting
- FRIDAYS** LESBIAN DANCE, 9 pm every other Friday, Sponsored by LFL,  
GAA Firehouse  
GAY SYNAGOGUE, 9pm, Services and Oneg Shabbat
- SATURDAYS** IDENTITY HOUSE, (see Monday for details)
- SUNDAYS** IDENTITY HOUSE, (see Monday for details)  
LESBIAN ACTIVITIES, 2 pm, sponsored by LFL at GAA Firehouse  
CHURCH SERVICES, 2 pm Church of the Beloved Disciple; 7 pm Metropolitan  
Community Church  
EULENSPIEGEL SOCIETY' S&M, 6 pm, Church of the Beloved Disciple,  
General meeting.  
NY RADICAL FEMINISTS, 8 pm general meeting, Women's Liberation Bldg  
(first Sunday of every month)